

THE  
**Just Scrutiny:**  
Or, a Serious ENQUIRY into the  
**MODERN NOTIONS**  
OF THE  
**SOUL.**

- I. Consider'd as *Breath of Life*, or a *Power* (not *Immaterial Substance*) united to *BODY*, according to the H. Scriptures.
- II. As a *Principle Naturally Mortal*, but *Immortaliz'd by its Union with the Baptismal Spirit*, according to *Platonisme lately Christianiz'd*.

With a Comparative Disquisition  
Between the *Scriptural and Philosophic State*  
of the *Dead*; and some Remarks on the  
Consequences of such Opinions.

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By *W. C. M. D.*  
*William Coward, M.D.*

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*Inde furor Vulgo, quod Numina Vicinorum  
Odit Uterq; Locus, quia Solos credat habendos  
Esse Deos quos ipse colit* —

*Juv. Sat. xv.*

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Philippians

Chapter 1

10. 10. 10.

11. 12. 13.

## The Just Scrutiny, &c.

## The First Letter.

To the Reverend W—m C—ck,  
D. D. and Rector of Sl—ge in  
Gl—shire.

After your Kind Admonitions, and Friendly Exhortations (such precious Balsms as did not break my Head) to consider and well weigh with my self the Consequences of my Notion of *Human Soul*, which I had fram'd from the Mosaic Doctrine of the Creation of Man, I began seriously to reflect on the Good or Bad Consequences (supposing my Notion were undeniably true) this my Opinion might have on Religion, or Morality. Upon this account, I design'd totally to have desisted from intermeddling any more in Theologi-

cal Controversies, and that purely by your Perswasion, whose Candour, and Christian Æquanimity I highly value, and not out of any Threats or Menaces I dreaded for Publishing, and Espousing this Opinion; which I am so well satisfied, is every way consonant to the Doctrine of the *Holy Scriptures*, and the *Christian Faith*, as well as *Right Reason*.

I am very sensible, that had it been in the power of Man to have found out a *Real Ill Consequence* thereby, which might subvert the Fundamentals of the Christian Religion, or teach Men, really govern'd by Reason, and the true Principles of Christianity, to have deviated from Both, you could and would have done it. And I must confess, your attempt to convince me of something Erroneous in my Doctrine of the *Soul*, perhaps had been in some measure effectual, had you proceeded farther, fully to have explain'd to me, that Text of Gen. 2. 7. as you thought you could do to my satisfaction. For, if the Light I have thence taken be once made Darkness, I will own, that I have grop'd with an unavoidable Blindness after Truth; but until a clear and evident explication of that Text be made, upon which hinge depends the whole Controversy, together with those comparative Texts relating to *Beasts* and *Creeping Things*,

Things, Gen. ch. 6. v. 17. and ch. 7. v. 15.  
21, 22. I cannot help believing my Opinion,  
and Doctrine thereon grounded, to be  
True.

Nor do I forget with what Candour,  
what *Spirit of Meekness* (that Stranger to  
some Clergymen) you treated me, and al-  
most perswaded me to be a Convert, at least  
under such limitations to believe my Noti-  
on as you cou'd propose, and not in the ge-  
neral as I had declared it; I heartily wish  
you had been pleas'd to discover then to me  
your conceal'd Reasons, which you presum'd  
might in great measure satisfy my Scruples  
in this Controversy, I am sure the Obliga-  
tion of above 30 Years intimate Friendship  
and Acquaintance; besides, that Moderate  
and Christian Temper you treat all Man-  
kind with, be they Dissenters, or not, would  
have added very much to the weight of  
your Argumentation, and have made me  
over-look Reasons in the lesser Degree that I  
have urg'd, in Defence of my Notion of the  
Soul. For I am not so obstinate, and per-  
verse in defending my Opinion, as to be  
deaf to all Reasoning, and shut my Ears  
against any Argumentation whatever; but  
if some Almighty Church-men presume to  
deliver their Dictates, as absolute convin-  
cing Arguments, in *Thunder and Lightning*,  
by virtue of more than an ordinary Spir-  
itual

tral Power deriv'd from Heaven, I *must* and *will* tell Them, that it is a wrong way to work a Conviction, and that *They Know not what Spirit They are of*, when nothing but *Fire from Heaven*, that is, Menaces from the Pulpit, and Ecclesiastick Power are thought proper Instruments to illuminate a darkn'd Understanding.

I remember you told me 'twas your hard fate to be reflected on some times by rigid Dissenters for being a Papist; and by some Church-men, nay, even amongst your own Brethren for being a Fanatick; yet, as oft as I have heard you talk of Both with that evenness of Temper, as becomes a Good Christian, without reflecting or reviling either; I am not a little amaz'd that so Pious, and Good a Man, should lie so long buried in Oblivion, as it were, in a Country Village, and not be perswaded to exert Himself, to be more serviceable to the Good of the Church, than you possibly can be where you are. I very well esteem'd your Caution, so frequently inculcated to me, how tender I ought to be of all *Innovations in Religion*, when you were pleas'd to give that undeserv'd Character of a *Scholar*, and a *Man* of that Parts and Abilities of Learning, as to be, (if I pleas'd) able to make a weak Argument look formidable and strong to some Men, when as others would

would perhaps but trifle in managing one on the same Point, and turn of a Controversy. The consideration of your Pious Caution kept me silent till now, especially when you were pleas'd to add upon the same Head, *That you valued no Mans Philosophical Doctrine or Opinion, so that the Foundations of the Christian Religion were not thereby shaken, or Morality destroy'd or discountenanc'd*; but I having been frequently rail'd at from the Pulpit, and the Press, by Men of violent and unreasonable Tempers, as an *Atheist, Hobbit, and an Endeavourer to Subvert the very Foundation of Christianity*, I look'd on my self to be so unworthily, and so frequently provok'd, that I could not forbear any longer publishing to the World my own Vindication; because a Pulpit-railery cannot, nay, ought not to be suffer'd to be contradic'ted, and expos'd as base, false oft, or injurious, if not impious, in the place where it is vented against me.

Now, because there are a sort of Men that are always eloquent in doing private, if not publick Mischief from the Pulpit, I shall beg leave for a General, and I hope Sufficient answer to all such my Calumniators, to submit what I here write to the censure of my unbyass'd Christian Reader, nay, even of the Fathers of the Church, to whose Judgment, I dare own, I can *Occasionally Conform*, in relation,

at least, to the concealing my Opinions from the Publick, whatever my private Sentiments may be, as to the truth of my Assertions, in case an ill consequence in matters of Religion, do unavoidably follow from this my Notion : Provided nevertheless, that I be first convinc'd of such *real ill Consequences* on Religion, and that the reason why the Waters are troubled is, because I have made the Fountain impure.

But, if on the contrary it appear :

1. *That I have justified the Veracity or Truth of the Holy Scriptures against Philosophical Innovations and Traditions of Men.*

2. *That I have Vindicated the Justice and Honour of God, in His equal distribution of Rewards and Punishments.*

3. *That I have rightly stated and maintain'd one of the chief Articles of the Christian Faith, viz. The General Judgment of the last Day, against the necessary ill consequences of Platonic Doctrine, &c.*

4. *That I have done not the least injury to Religion or Christianity.*

(All which I presume will demonstratively appear hereby) what will my Accusers say then ? Why, truly Acknowledgment of a fault is so hard to be obtain'd, that 'tis odds but that they will obtrude some excuse or other, to justify, or at least to alleviate their Calumnies ; and I heartily wish they would

would own the right, that is, their *Ignorance in Comprehending*, or their *Confidence in railing* against those Doctrines they are not able to confute; but instead of this, I expect these young Conjurers in Divinity, having rais'd a Devil they cannot lay, will run into greater Heats and Animosities; and as they heretofore have call'd me openly a *Broacher of Atheistical Opinions, Hobblit, &c.* So will they Stigmatize me with the Name of a *Madman*, or a *Fool*, I mean one of those Fools, *Who say in their Hearts there is no God*. These are the *Wanton Jefferuns* of Our Age, who *Kick and Spurn at All* that will not put on the same Geers (as I may say) as they do, that is, will not subscribe to the same Opinions without *Examination*, which *they Themselves* from the Principles of Education have imbib'd. But if they do this, and the popular Cry by these Men's instigations run against me, I thank God I can put on so much Christian Patience in Imitation and Obedience to my Great Master and Saviour, *Who when he was revil'd, revil'd not again*; as to sit down for the future easy under such Calumnies, and pass them over with as great evenness and sedateness of Mind, as you have by your example learn'd me.

But had you not, I value very little the popular Cry, especially when I endeavour

your

our after Truth, upon account of a Good Conscience, and Sincere Zeal for Christianity, which, I declare are the *only motives* of my so strenuously defending this Notion of the Soul. 'Twas popular Cry that stigmatiz'd our Saviour with the Brand of an Impostor, *That he cast out Devils by the Power of Beelzebub, the Prince of Devils,* Luke **ii. v. 15.** And when St. John the Baptist came neither Eating nor Drinking, they said he had a Devil; but when the Son of Man came Eating and Drinking, behold a *Man Gluttonous, and a Wine-bibber,* Matth. **xi. v. 18, 19.** So that He that endeavours to please the Populace, excited and mis-inform'd by ill Priests, (as the Priests were at the bottom of that against our Saviour Himself, I don't in the last question) will but undertake a fruitless Labour, and can expect but little or no success. I know there are some Men in the World, that rather than play at no Game at all (as *Hugh Peters* said) will condescend to enter into an *Herd of Swine,* I mean, actuate the *Common Mob* of the Nation, rather than not have an hand in doing some mischief or other, in exciting the Civil Power, if possible, to set an edge to the Spiritual Sword, to the ruin of all their Gain-sayers—— And be it so, I am well assured at the same time it must be highly indiscreet, and mistaken Zeal, and not regulated

lated according to the true Principles of Christianity ; so God forgive them—

As for your obliging Periwasions to induce me to take Holy Orders, since I am so delighted with the Scrutiny into Theological Doctrines, I thank you, but I hope it will be first necessary to clear my self from those many unjust, and scandalous Aspersions of *Atheism*, &c. I have been charg'd with, before I assume so sacred a Function, being conscious to my self that Men of such Principles must have an Impudence above the power of Words to explain, that shall presume to attend at the Altar, and enter into the Sanctuary of the most High God in order to scoff at, and deride Him, which He that is an *Atheist* I am sure, cannot do otherwise. When I have justified my self in the sight of sober, and good Christians, as I presume I shall do by the subsequent Argumentation, then you shall have my final Resolution, as to those Motives you propos'd on the abovemention'd Consideration. But suppose I am in this point a *Dissenter from the Church of England*, as I thank God I am, may not He that is angry with me for not being of the same Opinion He is of, be as justly angry with me for not being like Him in the Face? For Opinions are but certain Lineaments of the Mind, by which one Man seems internally to

to be as much distinguish'd from another, as He is *externally* by the Features of the Face; Now what a ridiculous Cavil shou'd any Man enter on to justifie a rational Grounds of Quarrel, by reason of the different Lineaments of either? When I am truly satisfied that the Church of *England* is so entirely *pure*, and *Holy* in all its Principles and Doctrines, that it needs no farther Reformation, then I will, as bound in Conscience, silently and patiently. acquiesce with full *assent* and *consent* to all it teaches, as necessary to Salvation. But should I give my self leave to enter the Lists, and make a narrow Scrutiny into some Doctrines of the Church of *England* (not to speak of the Discipline thereof) I doubt They might easily be prov'd to as much unscriptural, as the Notion of *Immaterial Substance* appears to many wise Men, ridiculous. But at present I shall forbear any such Attempt, and confine my self only to what I at first design'd, viz. To represent, by way of Vindication of my self to the World, that these Principles I have built my Notion of the *Soul* on, are neither *Atheistical*, nor can in reason be construed to be in the least *Dest.uctive to Christianity*.

Now this Task I have undertaken in defence of my self, will perhaps, by some be thought impossible, especially those who by

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Hear-say only, and Misrepresentations from the Pulpit, have been taught to believe that my Notion of the *SOUL* subverts all Christianity, and turns Religion into *Atheism*. As I think this Task not only *possible*, but *easy*, so I cannot conceal from you that I think my self able to effect, at least to *shape* out a Way to effect a Thing of far greater Consequence to the Nation in General, and the Protestant Religion, which is *to lay an undeniable foundation of Uniting two of our greatest Sects to the Church of England, upon very feasible Terms*, built on the surest and firmest Basis now in the World, *viz. JOINT INTEREST*, so as to strengthen the Church of *England* (in my Opinion) as to put it beyond a possibility of being shaken, and at the same time by a small Concession of Interest to give support and Maintenance to most of the *Presbyterian Ministers of England*: Which if so done, and the Church not prejudic'd or injured thereby (as I conceive it will not) it will encourage *Both* with Boldness, to rebuke, and reprove, &c. all turbulent and factious Spirits that shall endeavour to molest such an Union, and heal in some measure our unhappy Breaches. *For Amity built on Joint-Interest and honest Principles, I look upon to be a Link inflexible in the Chain of Human Affairs, and a Cement almost impossible to be broken, especially*

pecially when *Dissenting Ministers* shall perceive the Difference between demanding something of Right, and Petitioning a Congregation, for a Maintenance.

I know it is look'd upon as impossible by most, that any true Foundation of Union between the Church of *England* and our Dissenters, can ever be found out; and, if we mean, to be in all points of Religion entirely *One Body* I readily consent. But if some method can be devis'd to make us shake Hands together, tho' *not to come into so close Embraces*, as cou'd be wish'd, I think the Impossibility of such a Project for *Comprehension* must be deny'd; I am sure, thus far it will be serviceable, that by the Dissenting Ministers being supported by a certain and legal Revenue, they will be so far Friends to Their Supporters, as continually to espouse That Cause on which Their Interest is dependant and maintain'd, by which the imaginary Danger of the Church will for ever be totally prevented. Altho', in my Opinion, I cannot see any true grounds, or foundation of Jealousie at present of any such pretended *Danger of the Church of England*, as some imagine. For if I mistake not, the very Constitution of our Government is upheld by two principal Props, *viz.* the Ecclesiastick, and the Civil Power. Now can any Rational Men suppose that the Poli-

Politicians of our Nation by overstretching, or too much aggrandizing any other Power, will endeavour to cut off one of the chief Props of the Government, in order to stand the firmer, or run the faster? Why should such an Attempt be thought reasonable, or advantagious, when as there is so necessary a Dependance of one upon another, unless we should imagine an whole Nation *voluntary* choosing Self-Ruin? It is not as yet out of the Memory of some Men, how the State fell to Ruin and immediate Destruction, when the Rights of the Church were invaded, and *Houses* of the Lord made *Dens of Thieves*, and Plunderers, not *Houses of Prayer*; therefore I desire those who imagine the Church to be in such eminent Danger, as They conceive, to weigh well the Reasons of such Fears and Suspicions, and then consider how inconsistent it is with the Body Politick to dismember it self of one of its greatest Supports, in order to make (as I may call it) *an Ecclesiastick Revolution*.

This I have added here only by way of Preface, as it were, or Introduction, because as by this my Vindication I not only aim at Peace and Amity, between those who are unreasonably angry with me upon Account of my Notions in Divinity, as *manus in alienam messem Immittentem*, so also to show

show the World how ready I am, if occasion requir'd, to make an *Universal Harmony or Union of Minds*, if possible, between *Those of the Church of England*, and *Those* who upon ground of *other Notions* in Divinity sometimes are as much the Subject of Pulpit-raillery, as I have been, that, if possible, by mildness, and a true Christian Temper, firm Unanimity amongst differing Parties may be establish'd. How far some have on this Occasion let loose their Pens against me, besides others who have with more *Zeal than Knowledge* declaim'd against me from the Pulpit, I proceed in the first place to examine, and as far as I have observ'd, scarce one of them makes a right Judgment of the main Point in Debate. One asserting *for me*, That I argue for a *Soul-sleeping*; others, That I deny the *Immortality of the Soul*; others, That I aver it to be *material*, all which are mistaken Suggestions, and not at all to the purpose. For the Question is not

Whether the *Soul of Man* be *Immortal, Material, or sleeps in the Grave* after it is separated from the Body. But,

Whether the *Soul* be only a *Breath of Life*, or Power added to dead Matter, by which the same is quickned, or enlivn'd, as is declar'd by the Word of God, which cannot lye. *Gen. 2. 7.* Or,

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Whether it be a *Separate existing Spirit*, or *Immaterial Substance*, united to *Body*, as declared by *Socrates*, *Plato*, and other *Heathen Philosophers*?

Subsequent to these Questions, others, as *Secondary ones*, naturally follow, *viz.* What is meant by that *Breath of Life*, mention'd in the *Holy Scriptures*? Whether it be the *same* which Philosophers have call'd a *Spiritual*, or *Immaterial Substance*, or whether it be only a *Power* united to the *Body* equally common to *Men* and *Beasts*, by which *They live, move, and have their Being*, in this *World* under the *Providential care of God Almighty*, who, if *He taketh away That Breath, They dye, and return to Their Dust*, but if *He sendeth forth His Spirit, They are created, and He reneweth the Face of the Earth*, *Pf. 104. v. 29. 30. see Job 34. v. 14, 15.* These are the main Points in *Question*, and not whether the *Soul* be *Mortal*, or *Immortal*, *Marterial*, or *Immaterial*, *sleeps*, or not *sleeps with the Body* in the *Grave* until the *Resurrection*. All which Opinions have been some way or other charg'd on me, but unwarrantably, any more then as *They may be deduc'd as necessarily consequential to the Souls being a Power, and not Substance, and that too in relation to its Immortality only.*

Of Those who have principally, at least from the Press, misrepresented my Opinion, the First is the Learned Mr. L—y, who in his Preface to *Eusebius*, declares it to have been *an exploded Heresy* in the second, or beginning of the third Century, meaning thereby, as I humbly conceive, That my Opinion of the *Mortality, or sleeping of the Soul*, after Man dies, is an *Heresie* that was then *exploded*, and now again reviv'd by me. If this worthy Gentleman had seriously weigh'd, and consider'd my Opinion, that it is far different from what He imagines, I have reason to believe He would have chang'd His; especially if He had consulted *Second Thoughts*. Pag. 291. where the very same Matter of Fact is alluded to in express Words,— *St. Cyprian, in whose time* (says my Author) *there was an Heresie of those Men, who say the Souls of Men perish with the Body, condemn'd in an Arabian Council as Eusebius testifies about Anno Dom. 249.* (which I take to be the passage Mr. L—y alludes to) — And justly condemn'd too, seeing they all agreed as *Plato had taught them*, that the Soul of Man was a Spiritual Substance, united to the Body, which very Notion of Spirit implies in its own Nature Incorruptibility, therefore no wonder if almost all the Primitive Writers, being Platonists, such an Opinion should be condemn'd as Heretical. vid. Pag.

292. Now let but any one therefore consider the main Question in Debate before-mention'd, viz. Whether the *Soul* be a *Breath of Life*, or *Power*, &c. and I doubt not but that the Misrepresentation of my asserting the *Mortality* of such a *Soul*, He means, is a manifest violation of Truth, and deservedly to be blam'd—The same Error Mr. *Dodwell* seems to have embrac'd, *Præm.* p. 26. without reason also.

The Second I here take notice of, seems to be a kind of *Lurcher in Divinity*, who tumbles round and round very frequently in his way of Argumentation, either to amuse or surprize his uncautious Readers. Hence has he rais'd a great Dust with the Word *Immortality*, Oh! *the Immortality of the Soul* is endanger'd, if not totally subverted. This Word by frequent Repetition from the Pulpit is ador'd amongst the Populace, and for that Reason, as I suppose, he takes an advantage to mix himself with, or lead on the common Cry, in order, as the Prophet expresses it, *to hunt a Soul to Destruction*. That is, to ruin me, if possible, in all secular Concerns, by exciting popular Reproaches, and affixing ignominious, and unworthy Characters. Hence he is pleas'd to make a Jest on my Profession, for *having sent many Souls to Hell, or the Grave, &c.* The Observation I make

on all such Disputants is only this, *That Their Defect of Learning, and good Manners, is generally supply'd in those Cases by an over-stock of Ignorance and Confidence,* and Their Business is, for want of the two first Qualifications, to *rail a Man into a Confutation, if possible, by the assistance of the latter.* Had He pursued me as He ought to have done, in every Point, He would have found no reason to have raised this popular Dust, because *Pag. 185.* I say thus, *I deny not Immortality to Man after this Life, tho' I do to your Immaterial Substance;* and again. *If Life be an Essential Property flowing from an Immortal Spirit, it is impossible but that that must be immortal also.* *ibid.* Now the Mistake is easily to be discover'd. The Question is, what is meant by the Word *Soul*, whether an *Immaterial Substance*, which *must be immortal*, if it be so; or whether it be a *Power, dependant on Body* call'd *Breath of Life?* Instead of answering which Questions, He takes it for granted that *Second Thoughts, &c.* is nothing but a Book wrote to confound the *Immortality of the Soul.* All such who are led away with that popular Expression *Immortality of the Soul*, never to be found in the whole Bible, but frequent in the Books of Heathen Philosophers, take but this short Remark into Their serious Consideration, and then perhaps

Their

Their Prejudices may cool, and They be no longer terrify'd by noise, and popular clamour, as if the whole System of Christianity were at stake, *viz.*

If Man had not sinned, all Divines hold that He would not have been subject to Death, but *immortal*; now having forfeited that State by Eating the *Forbidden Fruit* He became *Mortal*, or liable to Death. And because neither the Patriarchs, or Prophets, *plainly* told Us, how that *Immortal State* was recoverable by Man, our Saviour by the preaching of His Gospel brought *Life, and Immortality to Light*, i. e. He inform'd us plainly of the Doctrine of the *Resurrection*, at which time Man should regain his *Forfeited Immortality*, and, as the Angels of Heaven, live for ever, and are therefore call'd the *Children of the Resurrection*, by *Luke 20, 36.* the Evangelist: Now what a needless Rattle is there about denying the *Immortality of the Soul*? Is it not sufficient, that I assert upon the Authority of the Holy Scriptures, that Man shall, and will be *Immortal* after the Resurrection? Do's any Man require more than to go and live in Heaven for ever at the Day of Judgment, which is the determin'd time, when the Goats, and Sheep shall be separated? If any are eager to mount thither in Their Souls before God's prefix'd

time, as by his Will reveal'd in the Holy Scriptures, it so appears, let Him endeavour to become by a Godly and Virtuous Life, a *Favourite of Heaven*, as I have stated it Pag. 315. of *Second Thoughts*, and I doubt not but He may and will, as well as Moses was, be rais'd and exalted to Heaven before the General Resurrection. As for this Gentleman's rumbling out *Adæquate Rewards*, and *Adæquate Punishments*, about original Sin, I leave it, as I found it, i. e. an Argument not to the purpose.

Such another Jester as this is my unknown Antagonist Mr. Re—s, a Man of wonderful Curiosity and Learning indeed, tho' He is so unhappy frequently to deviate from common Sense, and good *English*, as doth appear in his Declamation preach'd before the Company of Apothecaries, September the 22d. 1704. on Matt Ch. x. v. 28. *Fear not Them that can kill the Body, &c.* I could wish (says He) that a certain Physician had not practiz'd upon this Text against the Soul. For He is not reflected upon, I dare say, as one of the the Killers of the Body; However, we are commanded not to fear Him, and, indeed, He is a very inoffensive Person in Argument. But I am in hopes, if He goes on in writing against the Soul in this manner, in a short time we shan't have one Infidel left. Tho' I wonder why that which made Galen a Believer, should make a

ny of his Sons, an Atheist. Our Saviour asserts the Souls of Dives and Lazarus to survive Pag. 16. — Again, in His Second Philosophic Declamation preach'd the Thirteenth of September, 1705. before the same Society, he by a side Wind puts them in mind of his former, least it should slip out of Memory, by telling them, *That an Atheistical Professor of Physick, is of all Men most inexcusable.* Now give me leave to make use of his fine Rhetorical Embellishments of Speech, by which you will easily guess at the force of his Argumentation.

After he has nibbl'd a while at the Power of God to make matter Think, and looks upon it, tho' not in plain terms, that God cannot make matter Think, at least, that he has by his Argumentation, prov'd it impossible for Omnipotence to do, then come the Batteries of no Reason, no Sense, and no Grammar in several parts, rais'd directly against a certain Physician's Opinion of the Soul, who has (as he misconstrues it, or does not understand it) endeavoured weakly to destroy its Immortality. Now I would fairly ask this Gentleman, whether he owns any more than one Mediator Jesus Christ. 1 Tim. chap. 2. v. 5. If no more, why he does not own but one Being, that is God, who only hath Immortality, or who only is Immortal; according to the Doctrine of the same Divine

Authority, as the former? It appears plain to me by this Text, that *God only in his own Nature is Immortal*, and nothing else; and that all Creatures else are so by His Divine Will and Power. Now, that the *Soul* is said to be *Immortal* either way, by the Authority of the Holy Scriptures, I think I may justly challenge Him, and all the World beside to prove; so that, if this were my case, he must be in the Wrong, or *St. Paul*, *1 Tim. 6. 16.* But as the point of Controversy insisted on, is quite different in relation to what I propose, and He means, I am sure he must be abominably in the Wrong. And it so, according to elegance of his Style in his first Declamation, what an *Insurrection of Pens*, page 17. ought to be excited against that Preacher, who before a judicious Congregation, durst Preach (a flat Lye, some would say) so notorious an Untruth, and call our Saviour to justify it too, by saying, that our Saviour *asserts the Soul of Dives and Lazarus to survive*, when as our Saviour says not one Word of either of their Souls? How do's He put *Reason and Conscience under Contribution*, pag. 18. to enforce them, if possible, to Believe this His false Assertion? Nay, this Reverend Rhetorician unwarily defends that very Opinion He endeavours to confute, as thus: The Author of *Second Thoughts* makes it as one

Argu-

Argument against the unconceivable Notion of uniting a *Mortal*, with an *Immortal*. Principle, Pag. 152. §. 75, and as it cannot be conceiv'd in Nature; its highly improbable, &c. see the place before cited. Now this Gentleman, my Adverfary, backs it, because Our wise, and Good God would not act as unnaturally as Mezentius coupling the *Living* to the *Dead*, That He would not join the Notion of Immortality to a Creature of its Nature Mortal, Pag. 10. Great Wits I find have bad Memories; For what is this but an Argument on my side whom He hast stigmatiz'd as *Atheistical*, yet is pleas'd to concur with me in that very Opinion He has preach'd against. For it must mean so, or mean nothing— If He means that the Wisdom of God is such, as that it would not make a *Mortal* Principle [Body] *Immortal*, or it is such that it would make none but an *Immortal* Principle *Immortal* (either of which meaning I am sure, must be ridiculous, and foolish) in order for Their Union, of which Mankind might have some Rational Conception, or Idea, He talks not at all to the purpose. But just as if He had *Practis'd* upon a *Text*, and found in Himself a *Natural Enthusiasme*, ( vid. the second Declamation, pag. 3. preach'd before the same Society ) Sept. 13th. 1705. by which it was impossible for *HIM* to be an *Atheist*. For this *Enthu-*

*Enthusiasme* is so plain, and evident in His way of Expressing Himself, that by it, He has discover'd *Heavenly Bodies* to have a *supernatural Gravitation*, pag. 3. which sort of *Gravitation* is very pretty indeed, if we could but comprehend it as well, as He speaks it: But, I doubt, his *Blood*, that *Red Sea of Man*, Pag. 9. is somewhat influenc'd by the Moon, when He breaks out into such *Metaphorical Raptures* as to tell us, that *Natural Causes* are *intrinsic with Apothecaries*, Pag. 17. which is admirable indeed, but They would have one perfection more, if They could do Business without *wearing out the Gloss of Life*, p. 12. This on my Word is no *Thread-bare Argument* (to comply a little with his Ingenious Elegancy) to prove what He aims at, but possibly may prove an undiscover'd World, that is, *A Moral World in Man*, pag. 13. tho' it was never yet heard of, nor can be proved by any other Man's Reasons, except *Reasons in the Pocket*, pag. 15. To which, if he will be pleas'd to add a little of the *fulsom Oil of Popular Commendation*, Pag. 15. perhaps they may go glibly down, and be swallow'd the easier, when He endeavours to impose on a wise Congregation. But as They are urg'd, I cannot tell how the World will receive them, or how His Name will be perfum'd, Pag. 16. since popular *Breath* is

is but a *Fulsum Oil*: In short, all I can say at present, I doubt these odd Expressions declare his *Mind to be dissipated*, and his *Judgment Discolour'd*, Pag. 18. which unwonted Colour, I am afraid, the *Judgment* took for want of being *fomented with Consideration*, Pag. 22. the only *Fomentation*, beyond all *Chyrurgical ones*, that can clear the stains, and discover the *Nobility of the Soul*, Pag. 23. and imblazon it too on occasion.

How can any Man of Sense bear such Expressions without Ridicule? Or rather, how could any Man of pretended Learning dare adventure to expose them in Print, without appearing first in *Red and Yellow*, to let the World know what they must expect? Yet these Rhetorical Trifles raise Envy, and promote as much personal Mischief amongst the Vulgar, as the Man of the greatest Learning could do. So unfortunately happy are some Men to see all their intended Schemes of Malice, even without Sense and Reason carried on with success.

Another Writer of the same stamp almost, who has endeavour'd to traduce me to the World, is the Reverend Mr. Br—n, whom I have already answered, so shall only say here; That his Grand Error of fixing on a *middle state for the Souls of the Deceas'd* in this World, grounded on the Story, or *Parable of Dives and Lazarus*, has so shock'd the

the rest of his Argumentation, that in the Opinion of most sober Men, even Divines themselves, the whole Fabrick seems to be but weakly erected, inasmuch as it asserts a Kind of a Purgatory (*For Dives being in torments, lift up his Eyes. Luke 16. 23.*) to be the Receptacle of Souls, without which Notion he could not have answered my Objections, or indeed have made any one of his own tolerably bear. Because, that *supposes* that *Substantial Distinction* between *Body* and *Soul*, which I require *Him*, and all *Men* to *prove*. Indeed, I am apt to think that this Ingenious Gentleman was put upon writing an Answer to *Second Thoughts*, and other more Learned Treatises, by some malicious pretended Friend, in order to expose him for an unsuccessful Attempt, as knowing that Treatise of *Second Thoughts* impossible to be satisfactorily answered by any *Priest*, *Jesuit*, *Calvinist*, or *Person* of any *Sect* whatev<sup>er</sup>. Which has been very frequently and publickly said to my Face, by Men of great Learning and Ingenuity, tho', at the same time, they avowedly profess'd they durst not espouse it against the stream of Popular Clamour.

The last of my Antagonists, is the Reverend *Bombomachides*, Author of the 5th Conference with the *Theist*, with whom I must

must beg leave to be free, because he hath been so with me in his Conference; for as to his Arguments, I declare I cannot find above one that has so much as Plausibility to support him, all the rest centring in exciting the *Odium* of divers People and Parties against me, or by *wordy Amusements*, imposing on the ignorant and uncautious Reader, who adores the Word *Immortality*, without searching into the *Thing*, or Subject to which he applies it, viz. whether to *Soul*, as an *Immaterial Substance*, or a *Breath of Life*.

The first Charge without Argument, or Reason, to excite an *Odium* against me amongst many Learned and Judicious Persons, is drawn for the Place of my Education; That *Bradwardin, Occam, Wicliff*, were the Glories of *Merton College*, which is now blemish'd by the *Heterodoxy* of one Son. Pref. p. 7. Who by a terrible dereliction of the Divine Grace has fall'n into the most dangerous of Errors, the Denial of the *Immortality* of our precious Souls, p. 4. and lent an Arm to undermine a Branch of the Common Faith. p. 8. Now into what a terrible dereliction of Sense and Reason, is this Gentleman fall'n, as to make not only *Occam, Wickliffe, &c.* Orthodox Men, contrary to all the Historical Account of those Times, insomuch, that *John-a-Gaunt* was

was forc'd to be Protector of the latter against the Spiritual Sword of the Church for his suppos'd Herodoxy, tho' true Doctrines most, and own'd afterwards, tho' I am so unhappy as in these our Times to have no such kind Protector, and Defender for being guilty of Truth.— *But also*, to tell the World, that the *Belief of the Soul's Immortality* is an *Article of Faith*, which never yet was found in any Creed whatever, nor receiv'd in the Primitive Church till about 100 Years after our Saviour's Death, ( vid. Dr. Hody's Treatise of the Resurrection of the *same Body* ) and then too with Doubts, Scruples, and Diffidence, by many of the Fathers of those early Days of the Church.

The next show of Argument without Reason is, that I must have *a stroke at the Ministerial Function*, and I look upon it to be more fashionable to whip the Parsons upon the Backs of Heathen Priests and Popish Fryars, Pag. 16. now what is this but a Spark from a true Incendiary to incense the whole Body of English Protestant Clergy against me, if possible, without Candour, or Christian Temper? When as the Reason of Popish Clergy espousing that Opinion of a *Separate existing Spirit* to make *Their Godliness Gain*, is manifestly quite different from that of the English Clergy, who cannot do it to

to any Secular advantage: Nay, if *Bombomachides* had but read pag. 42. of *Second Thoughts*, He must have read positively the *Romish Church*, and no other can possibly be meant by it. But suppose I had a mind to have *a stroke at some Clergy-men*, do I any more than *par pari* referre *strike* at those who take the liberty to *strike at every Body* from the *Pulpit*? But from this *Odious Innuendo* I pass over to another, wherein the Learned University of *Oxford* is said to be reflected on by me for their Decree, 1683. against the Principle of *Self-Preservation*, as if I shou'd charge them, *That to Jerve a Turn in a present Juncture of Affairs* (which Words are his, and not mine) they condemn'd that Principle of *Self-Preservation*, as *Antimonarchical*. Yet our *Wise Nation* of late have swallow'd down the *Belief of a Deity*, with less scruple than this *Doctrine*, pag. 23. Had you but added what follows, you had blunted the Edge of your *Invidious representation*, viz. *Not thinking it necessary to examine the Limitations*, which that Learned University did, *of such an advantagious Principle*, S. Th. p. 33. Indeed, Friend *Bombomachides*, this is not fair to represent half-sentences of mine, with an unwarrantable addition of your own, to blacken my Character and Reputation amongst those

Learned

Learned Societies, where I had an Ingenuous Education.

Yet this is not all, next the whole Civil Power is to be excited against me. For those Words—*Let our Wise Nation of late, &c. What a strange Expression is this? Say you, Do you think that we are grown to be a Nation of Atheists?* pag. 36. Now I think you have trac'd the matter as high as can be, and your *Gradual ascent of Calumnies*, as I may call it, from *Merton College* to the *Church of England*, from thence to the *University of Oxford*, and from thence to the *whole Nation*, will surely aggrandize your fame for that qualification, for being a *false Accuser of your Brethren*, in the Language of the Scripture; but in mine, to be no better than a *Superficial Calumniator*. But seeing you so reflect on me for an Expression, what think you of this, *God took advantage of Balaam*, to make him Bless the Children of *Israel*, whom he designed to Curse, *vid.* The third part of the *Conference with a Theist*, pag. 49. what would the Idolatrous Priest, as you style Him, have been *too hard, or too cunning for God*, if He had not *took the advantage of Him*? How will the Atheist be apt to Ridicule the Omnipotent Being, like to be baffled, as you intimate by one of *Baals Priests*; a *crafty Fellow, indeed, if*

God

God had not been pleased to *over-reach*, or *nick* Him (as our *English* phrase is) in the midst of his wicked Design. But to mitigate the Expression, and examine your Exposition on the Place ; suppose we say for you, as you ought to have done, That *God took occasion, or made use of that opportunity* to convince *Balaam*, that the People of *Israel* were a Blessed People, yet it does not seem to me, that this *Balaam* was an *Idolatrous Priest*, as you call Him. For it is said, *Numb. 22. v. 8. I will bring you Word what the Lord shall speak to me*, and v. 9. *God came to Balaam*, v. 10. *Balaam said unto God*, v. 12. *God said unto Balaam*, and v. 20. *God came unto Balaam*. All which Expressions argue *God Almighty's immediate Converse* with the Prophet : Now would God contract such an *immediate Converse*, which looks like that to his Servant *Abraham*, with an *Idolater*, the greatest Abomination in the whole Scripture, which He abhor'd and detested ? Truly, I must beg leave to think this Reverend *Bombomachides* mistaken, and do rather believe, that *Balaam* was a Prophet of the Lord, absconding, or living privately amongst Idolaters, like *those seven thousand in Israel, which had not bow'd the Knee to Baal*, *1 Kings ch. 19. v. 18.* tho' they were unknown to *Elijah*. Of whom, when *Balak the King of Moab* had been inform'd,

after Trial, in all probability, of his own Priests first, He depended on Him for Success against *Israel*, by reason of his immediate Converse with the God of that Nation, to procure Him to be angry with *Jacob*, upon the account of *Balaam's* Sollicitation. For that which God hated in *Balaam*, was the *perverſeness of His way*, v. 32. call'd, *The Error of Balaam for Reward by St. Jude v. 11.* His wicked Intentions to gain Riches by a flat Disobedience against God's positive Commands; for had He been an Idolater, in all probability, God would not have interpos'd to act for His People *Israel* by such an intimate converse; but have left them, as other Priests of the Heathens, to offer what foolish and despicable Sacrifices they pleas'd. All I shall say more in relation to those *Conferences with the Theist* that you have wrote, many of them with Superficial Learning, I must tell you, and can prove it, if I set about it; I wish you have not by your weak Reasoning in many Points, gave the Theist rather stronger Motives to adhere to their Opinion, than own a Conviction from your Confutation, which is far more injurious to Christianity, than my Opinion of the *Soul* can possibly be. As for this way of *playing the Incendiary*, it is a Common Shift, where Reason is weak, a meer prop to Superficial Argumentation, and Amusement of

Learn-

Learning. Now I pass on to examine your Answers to my Opinion of the Soul, as a Spiritual Substance.

Tho' you say *in the Infancy of the Greek Philosophy*, that *Tongue wanted Words to express a Spiritual Substance* by p. 43. I cannot guess your meaning, unleis you mean *before the Greek Tongue was a Language*; for all the Learned World knows, that the Greek Tongue is, and ever was (for ought we know) so copious, so expressive of all Things possible to be express'd in any Language, that there never was, or is any like it. But alass! Mistaken Zeal, and Blunders in Learning, very frrequently go together. The first Argument for this *Spiritual Substance* in Man, is, because there is something besides the Rational Soul, which *performs the Lower Operations*, as *Concoction and Nutrition*. *For whilst I am talking to you, my Mind is taken up with Philosophical Debates, whilst my Blood Circulates*, p. 50. *Food Concocts in the Stomach*, p. 51. Therefore, there is in Man, a Rational Governing Principle, and another which *performs these under Offices*. What does all this prove, any more than, that as some Animal Spirits are the Ground-work, or Basis of *Thought* in the Brain, so others promote Concoction in the Stomach, and Circulation in the Veins and Arteries? For I don't believe he will deny bare-fac'd, that *God is*

able to make Matter capable of Thought, notwithstanding all prepossessions of Philosophy, because He, or any others, are incapable of comprehending the *Modus* how Matter can exert Thought. 'Tis plain it *Lives*, yet unscrutable *How*; 'tis plain the Blood Circulates, yet almost impossible to comprehend the *Origine*, and continuation of its motion, unless we attribute it to God Almighty's first Creating of Man with such *Powers*, and then enabling him to communicate them by Generation to all future *Posterity*.

Nor doth it in the least prove his *Substantial Form*, tho' he says, pag. 53. *It cannot be deny'd that every Man has a Substantial Form, by which he is distinguish'd from every other Man, and from all other Creatures.* Indeed, I am so uncivil, as to deny it utterly, as knowing Men sufficiently distinguish'd by their *Accidental Forms*, and not by their Spiritual Substances, no more than a Man by *Life* is distinguish'd from another *Living Man*; 'tis the outward Shape, Figure, Talk, Gesture. &c. that constitutes this distinction. Well! *But the Soul must be a Substance, because it can be reduc'd to no Class of Accidents*, p. 62. Away with this Philosopherick trifling, what is a *Power implanted in Matter call'd Breath of Life*, but an Accident, which all your Substantial Reasoning can

can never prove absurd, or incompetent with the Nature of Man, as to his Original Creation. You, indeed, cannot conjecture *Motion with Sensation*. p. 65. but I hope you may conceive them to be both *United in One Subject Matter*, else your Understanding is very weak ; As I am sure your Argumentation is so, when you infer, that in *Storms, Belfries and Explosion of Cannons*, ibid, there ought to be most Soul, because most Motion is there. Fie on it, would any Novice in Philosophy talk so ? What is become of the *Specific Distinction, Sensation*, conjoin'd with Motion ? Is there *Sensation* in Bells, Storms, Cannons ? Is not this a foolish and unphilosophical Conclusion, if a Beast be an Animal, ergo, The more Animality the more Beast without *irrationality*, which denotes Him *Beast* ? Yet that a Beast is an Animal, is undeniably true. So If the Soul be Motion (with Sensation, you should add) deriv'd from, and in the Seminal Matter of Adam, Then Adam must be a strange sort of a Monster to have all the Vital Motion in Him, which all the World have, p. 67. Put but the case in a Candle ; The first lighted Candle convey'd light to a second, that to a third, and so to millions of Candles, what a Monstrous Candle must that be to have all the light in it, which so many millions of Candles have ? O ! this wretched way of Argumen-

gumentation beneath the dignity of a School-boy. Is it not plain to Sense and Reason, that every Original Cause may be continued in proper Subjects, if the Agents have powers sufficient, to ten thousand Millions of Millions of Individuals by propagation, without being said *to have all those future Causes and Effects in it self?* As for His Arguments that Brutes have no Reason; First because no one is certain thereof; and secondly, because they exert no Reflections, I look upon to be so trivial, that they are not fit to be answer'd, because *no Man can be certain of the Reason* of a Babe, or one Born Deaf and Dumb, than He can be of a Setting Dog or Spaniel. 'Tis plain to me, and so I believe to others, that Education and Conversation, especially by Speech, discovers the certainty of our Reason; and where these fail, as in Babes, 'tis manifest that can never be urg'd as an Argument, why they are not Rational, *Because one is not certain thereof.* As to the *Reflex Actions of Brutes*, I desire my Reader but to consult *Second Thoughts*, pag. 146, &c. And, I presume He will no longer stagger in Opinion about this Philosophick nicety of Brutes, whether *They have a fresh Remembrance of an Action, in order to judge rightly of it*, or not. I am sure, if any Brutes can be taught any Thing, that very docility to

to do Things over and over again, must prove Reflection. So much for his Philo-phick Reasoning ; now for the sounding Brass and *tinkling Cymbals* of Argumentation, drawn from the Holy Scriptures.

First, says He, pag. 69. the *Different Way of God's Creating Men and Brutes*, argues them to have different Souls, one Created by his *Breathing*, and the other by his *Saying*, Gen. 1. 20. This is as wretched an Argument as any of the former, besides it must be false too ; For the different ways of doing a *Thing* never argues that *Thing* of a different *Nature*, if it bear the same Name, or common Appellation, and be meant to be the same *Thing* in General. As for example, a Fire is a Fire, if lighted by a Fire of Wood, or Burning Glaſs, undoubtedly, so the *Soul* of Man, or Beast created by God, must be in the same *Nature* a *Soul*, tho' created by *Breathing* or *Saying*, two Actions metaphorically only apply'd to God, as He Himself owns, pag. 72. Moreover, it is false another way ; For even the *Souls* of Brutes were created, if we believe the Scriptures, by *Breathing*, as well as that of Man, as God himself expresses it, behold *I, ev'n I, do bring a flood of Waters upon the Earth to destroy all Flesh, wherein is the Breath of Life*, Gen. 6. v. 17. call'd Gen. 7. v. 4. Every *Living Substance* ; and v. 21, 22, 23. fully explain'd

to be in Brutes, and all Flesh dy'd that mov'd upon the Earth, both of Fowl, and of Cattle, and of Beasts, and every Creeping Thing that creepeth upon the Earth, and every Man. All in whose Nostrils was the Breath of Life, of all that was on the dry Land died. Every Living Substance was destroyed which was upon the face of the Ground, both Man, and Cattle, and the Creeping Things, and the Fowls of Heaven. Now, that Breath of Life is equally apply'd to Man and Brutes, I think is beyond all possibility of being question'd. But whether my Friend be one of those, who cannot be *Conscious of a Fault*, pag. 78. and consequently will not be convinc'd of this His Error, I cannot tell; I leave *Him* to consider of it, who tells you in the next Place, that *there is no Fault*, but in the *Transgression of a Moral Law*, pag. 79. So that the Laws of the Land hang a Man oft *unjustly*, for bidding *Him stand* on the Highway, if the Man has no Money to be robb'd of, &c. In short, with *Him* every National Law grounded upon Things indifferent, must be *unjust*, because the Transgression against them is no *Moral Transgression*, but purely founded on the Reasons and Conveniencies of Government. All Men are but as Brutes in the hands of Power, but if they have Transgressed against that Power, then *jus oritur ex delicto* (says the Civilian) that very Offence

fence, makes them liable to Death, tho' not for an *Immoral Action*, as much as the Beasts that perish by the Hand of his Master.

But now *Bombomachides* sounds his Trumpet, like the Priests of Old, before the Walls of *Jericho*, designing, at one Blast, to overthrow all the Foundations of my Argumentation from Reason, or Religion. As, Thus—*Thought is without Body*, viz. *In God, Angels and Spirits*. Ergo — Ergo, what say I: Therefore the *Soul*, by which we think, is not Material, or Body.—To which I reply, *That I never thought it so*, and therefore the Argumentation of the *more Matter, the more Thought, &c.* for 12 Leaves together is to no purpose, or, to answer you jocularly, *not material to the Thing in Controversy*. Indeed, you shrewdly argue, when you say, *The Soul is not Material, because disunited from the Body by little Causes*, Pag. 99. *Little Causes, or Great Causes, suppose They be Material Ones, are all one with Relation to Spirit, or if They destroy Life*, Pag. 100. Did ever Man so skim the Surface of Things, to form out a solid Reply to sound Reasoning? What can you mean by *Material Ones*, but such Causes as will certainly produce their Effects? Which in other terms amounts to this; *Causes that will certainly bring an Effect to pass, will*

will certainly bring an Effect to pass, and must be therefore very *Material*. What Trapplings of Words, and Pageantry of Reason is this? A Blow on the Head, or Prick of a Nerve, cannot be suppos'd to drive out of the *Body* so noble a *Spirit*, as the *Soul* is call'd, meaning it to be a *Separate Existing Spiritual Substance*. This Argument I urge pag. 93. as Rational to conceive very improbable, by reason of the littleness, and weakness of the Cause to produce so great an Effect— But, O! says, *Bombomachides*, 'tis a very material One, and that's sufficient— So I confess it is, but for no other Reason but because it produces its Effect, and so it would be, if an Ounce of Gunpowder should blow up St. *Paul's* Church, tho' it cannot rationally be suppos'd to effect it.

Other Arguments relating to the *Materiality*, or *Mortality* of the *Soul*, as he urges them against me, so may I urge them against him, to as much purpose; only he that loves to be esteem'd a Disputant, loves to say something, tho' not to any purpose, least the World should think him silenc'd by force of his Adversary's Argumentation: So, for the future, let *Material Soul*, and *Mortal Soul* alone, if we discourse about its *Substantiality*. I am glad to find that you *must own some kind of Thoughts, or perception* [ of pain,

pain, and pleasure] in *Brutes*, Pag. 159. Then say I, They have those *Immortal Substances*, call'd *Souls*— So They have (say you) but very different from the *Souls of Men*. For Brutal *Souls* serve only for *Salt* to keep *Their Flesh sweet the little time They live*, P. 164. Hah! Hah! Hah! ought to be a sufficient Answer to such an Argument. One would believe your *Soul* did not *Think* when you wrote This, tho' you assert, that *it always Thinks*, p. 165. Pray, how long do some Men out-live a *Crow* or a *Stagg*, (as *Naturalists observe*) both of which are said to live 300 Years? Is this *a little Time*? or are their *Bodies impregnated with this Salt of Souls*? Or are you surc *Men's Souls* serve not for the same *Saline preservative*? Fie, I am ashamed of this idle Argumentation, which you but little amend in your sublime *Conceptions of an Angel passing from Earth to Heaven, or Vice Versa, without conceiving Him to pass thro' the Medium, or Air*, pag. 171. I must confess, I think such a *Conception* above the power of a Finite Understanding, but you are *infinite wise*, and so perhaps you may do, what others judge impossible. As to your *Wisdom* it is eminently conspicuous several Ways, As —

1. That the Word *Soul* signifying *Life* in *Scripture*, is no argument for its *Materiality*, p. 177. Nor do I aver, or attempt to prove

prove it —— But you have this knotty Question, *How can Sin be ascribed to the Soul, as it is Micha 6. 7. If Life and Soul be the same Thing?* p. 181. Very easily, say I, for I take this to be good Sense, and true English. *A Sinful Life, I repent of the Sins of my Life past, vid. Pool Synopsis* on the place. That the Word *Nephesh* in Hebrew signifies *Self*, and also *Person*, and *Dead Body*, p. 184. *Ergo*, it signifies a *Distinct Soul from Body*, is such a wide Inference, that I cannot comprehend it; so I pass it by, and consider your nice Distinction of *Spiritually Mortal*, and *Physically Mortal*, p. 195. The first *Death* is incident to a *Spirit*, the second to *Living Mortal Creatures*. What you mean by *Spiritually Mortal*, I guess, but cannot say I Know: For it seems to me to be absurd in Terms, as being a distinction of your own Coyning, the Word *Spirit* having never before been in any Language that I have heard or read, adulterated with that Epithite *Mortal*. You tell us, indeed, you mean an *Exclusion from the presence of God*, and a *Being subject to his Eternal Wrath*, but did ever any one before you call this the *Mortality of a Spirit*; it has been oft called in Scripture an *Eternal Death*, in as much as a Reprobate Sinner, being Dead in Sin, and forc'd to Live in Eternity of Punishments, and this is only so figuratively too, but

but Mortality immplies in it a *Dissolution of the Continuum*, or some United parts of a Substance, upon which it will be depriv'd of that present Existence it had. Now if you say this of the *Soul of Man*, 'tis, I am sure what you would not say, and if you apply it to the *Soul*, as a *Spirit*, I cannot forbear telling you that it is neither good Sense, or true English (for *Mortal* is a Word peculiar to Bodies, and not to Spirits) because the Words wou'd run thus; *The Immortal Spirit of a Man is Spiritually Mortal*, i. e. Not Mortal at all. Again, turn the Prospective, what become of the *Souls of Good Men*? Truly they must be *Spiritually Immortal*, those verbal Amusements to evade the force of an Argument.

2. Now for the last strong hold, which is in reference to the *General Judgment*, and ought here to be consider'd; but seeing I must necessarily handle the same, when I come to state in short the *whole Basis or Ground-work* of my Opinion, I'll supersede it, at present, only with this Remark, That our worthy Author of the *fifth Conference*, seems to infer a *General Judgment only necessary to discover Hippocrates*, That Men, who have been, in this World, deceiv'd by their outward form of Godliness, seeing the secret of Wickedness of their Heart display'd, that they do deserve the *Punishment which is allotted them*, p. 211. What Authority He has from Scripture,

ture, to justify this his Doctrine of one sort of Sinners to be judg'd, and not All at the General Judgment, let the searcher of All Hearts judge to whom the Facts and Deeds of All Hypocrites, are as apparent as the Sun at Noon-day to Us, and I presume God might as well answer for his Justice in a Particular Judgment every Minute (if any such was) of those Men, as He can in a General Judgment, which our worthy Author thinks appointed that He may appeal to all the World to vindicate his Justice against such Men only.

What related to the Historical part of *Second Thoughts concerning the Soul*, He frankly owns, *That were it all True, would go a great Way to destroy the Doctrine of the Immortality of it*, p. 219. which this poor Gentleman endeavours so awkwardly to confute, as the like was never scarce (I believe) done; For when I endeavour to prove it, an Heathenish Opinion establish'd in the Church, by means of the Platonic Philosophy (tho' it is evidently plain, that it came Originally from the *Ægyptians* to the *Platonists*) which was in yogue about 360 years before Christ; He to confute me, derives it from *Homer*, an Heathen Poet, about 948 years before Christ. So that if *Antiquity* be an Argument for the Opinion, being of an Heathenish *Invention*, He has added to the force of mine, in order to confute me. Had he but consulted other pieces relating to this subject,

He

He might have been taught (as, indeed, God knows, he much wants Instruction) that the Doctrine, or *Notion of the Souls being a separate existing Spirit*, was a Doctrine of most *Heathen Nations* above 200 years before *Moses* was born, or the *Scriptures* wrote, tho' they were wrote 500 years before *Homēr*. So that if you cannot plead one Antiquity from the *Holy Scriptures*, as the Original of this Doctrine, and the truth of it also; it signifies nothing, to Magisterially tell the *World*, pag. 222. *It is impossible that a Tradition should be so Universally Uniform, unless it had its Original from the Universal Dictate of Humane Nature*; because you cannot but know, that *Idolatry* was more *Universally Uniform* (as you call it) than any one Opinion in the *Heathen World*; nay, is to this day also, amongst Great and Populous Nations, and will you therefore call it the *Universal Dictate of Nature, and true too?* To conclude all, I give you this Caution, that if ever you write of any Controversial Point in *Philosophy* or *Divinity* any more, argue closely, and home to the purpose, without affectation to popularity, in order to excite a Party by *Odious Innuendoes* against your *Adversaries*, to back your superficial Argumentation. For although those of your own Opinion may like the Cause, and think it ought to be defended

*Contra Mundum*, yet they will quickly turn their Thoughts of an ill defended Opinion into secret Scorn, and Contempt of the Person who endeavour'd its defence ; so, for the future, never write, as you have here lately done, near 250 Pages on one Subject without a plausible Reason in many, and without one solid Argument in Any, in order to a Confutation.

Thus have I travers'd this Opinion, as canvas'd, and impugn'd by *Egregious Potent Adversaries*, which I never design'd to have intermedl'd with more, had I not such unchristian Provocations to excite me. That

— *Si Marmoreus vel Abeneus essem,*

Even contrary to my own Inclinations I am forc'd *Labra movere*, (as the Poet says) to let the World know that what I have wrote deserves neither the Imputation of *Irreligion*, or *Atheism*. Neither had I now troubled my Self, or the World, with the recital of any Arguments from the aforesumption'd Writers, did I not find, that 'tis the Opinion of many, that they have *totally* and *utterly* prov'd my Notion of *Soul* to be vain, and erroneous. When as if a narrow Scrutiny be made into their Reasons, as here faithfully represented, I doubt the contrary doth, and will appear ; so *weakly*, so *trivially*, have

have these Advocates of the Cause for the Spiritual Substantiality of the Soul talk'd, and impos'd upon Mankind, by the help of an Invidious representation of Things, or popular Clamour. Therefore to obviate for the future all such underhand, and unreasonable Dealings, I will state the whole Matter in Controversy briefly, and leave my Reader to judge whether the Notion of the Soul, I have defin'd from the Doctrines of the Holy Scripture, be not more consonant to Reason and Truth, than any formerly broach'd from Philosophy. Now in order to effect upon solid Grounds of Divinity what I pretend, I will endeavour to prove from undeniable Testimony the truth of those four Propositions mention'd Pag. 6. of this Letter. Whereof the

1. Proposition is this,

*That I have justified the Veracity, or Truth of the Holy Scriptures, against Philosophical Innovations and Traditions of Men.*

The best Proof I can have of this Proposition, is from the Testimony of those Texts in Holy Scripture, which relate hereunto, wherein *Breath of Life*, or *Life* ( as being a *Power* added to Dead Matter, by which it is quickn'd and enliven'd into an *Animal*, or *Living Creature* ) is plainly declar'd

clar'd to be the *Soul*, and that by the same Divine Authority nothing else can, or ought to be esteem'd the *Soul* in Men or Brutes.

The first Confirmation of this Truth appears from the Creation of Man, *Gen. 2. ch. v. 7. And the Lord God form'd Man of the Dust of the Ground, and Breathed into his nostrils the Breath of Life, and Man became a Living Soul, or Substance, ch. 7. v. 23.*

Now one would think it almost impossible, out of so a plain a Text as this for any Man to devise a *Spiritual*, or *Immaterial Substance*, to be the *Soul* of any Living Creature. For why should *Breath of Life* be call'd *Spiritual Substance*? It is plain, and evident from Scripture, that *Adam*, the first Man created in the World, had no more than *Breath of Life* added to that Matter which was taken out of the *Dust*, and shap'd into Man, how then can it be possible, that any one born after him, can have a *Soul* different from the First Created Man? I wonder in my Heart what Satanic Illusion has posseß'd Mankind, to believe any Living Creature compos'd of a Living and Dead Substance, against so plain, and self-evident a Text, wherein *Breath of Life* must only denote a *Power* superadded to the insensible Lump of Earth form'd into Man, or Brute; the next Living Created Being to be

be consider'd, according to the Scriptural, and not Philosophical Account of his Nature.

That God Almighty did likewise confer on Brutes that *Breath of Life*, as well as to Man, tho' it is not so evidently expressed in the Mosaic Account of the Creation of the World, is very manifestly deduc'd from other Texts in the Holy Scriptures: As Gen. 1. 30. *To every Beast of the Earth, and to every Fowl of the Air, and to every Thing that creepeth upon the Earth, wherein there is Life, or the Breath of the Spirit of Life*, as in the Old Translation, I have given *green Herb for Meat*: And again, when Moses describes the Deluge in the Days of Noah, he recites it in the Language of God himself, tho' now disbeliev'd to gratifie Philosophical Curiosities, *Behold I, even I, (says God) do bring a Flood of Waters upon the Earth, to Destroy all Flesh wherein is the Breath of Life from under Heaven, and every Thing that is in the Earth shall dye*. Gen. 6. v. 17. Which is fully explain'd in the following Chapter, *Every Living Substance that I have made will I destroy from of the Face of the Earth*. Gen. 7. v. 4. Then in some following Verses He tells you what those *Living Substances* are: *In the self-same Day Entred Noah, Shem, and Ham, and Japheth, the Sons of Noah, and Noah's Wife, and the three Wives of his Sons*

with them, into the Ark. ch. 7. v. 13. They, and every Beast after his Kind, and all the Cattle after their Kind, and every Thing that creepeth upon the Earth after his Kind, every Fowl after his Kind, every Bird of every sort. v. 14. And They went in unto Noah into the Ark, Two and Two of all Flesh, wherein is the Breath of Life. v. 15. And they went in Male and Female of all Flesh. v. 16. So after this when the Deluge came, and covered the Face of the Earth, He recites particularly the same Living Creatures, who were not receiv'd into the Ark to have been destroy'd v. 21. Farther explaining it v. 22. *All in whose Nostrils was the Breath of Life, or the Breath of the Spirit of Life, as it is in the Hebrew Text, of all that was on the Dry Land, died.* And every Living Substance was destroy'd, which was upon the Face of the Ground. v. 23. So again, when They were enumerated to be created, God said, *Let the Waters bring forth abundantly the Moving Creature that hath Life or Soul, as the Hebrew Text expresses it, Gen. 1. v. 20.* Parallel to these Texts is that of Job, *All the while my Breath is in me, and the Spirit of God, the Breath which God gave me, lays the Hebrew Text, is in my Nostrils.* ch. 27. v. 3. so again says *Isaiah, Thus saith God the Lord—He that giveth Breath unto the People upon the Earth, and Spirit to Them that walk therein.*

therein. ch. 42. v. 5. From all which Texts of the Holy Scripture I make this general Conclusion, That from Their Authority it is impossible the Soul should significie any more than Breath of Life, or Life, if the sacred Scriptures be true, and that those must be very Ill Men, who endeavour to abuse the Christian World with any other Notion.

Among these, are principally *Pythagoras*, *Socrates*, and *Plato*, all ancient Heathen Philosophers, who by their Doctrines have so much impos'd upon the World, (strongly imbib'd Principles of Education) that they seem to be so riveted in our very Nature, that in spite of so great Conviction from the Authorities of Holy Writ above-mention'd, we are resolv'd still to bid defiance to the Authority of *Moses*, rather than disbelieve our Philosophers; as if we had resolv'd to make good the prophetic un happiness of those Times *St. Paul* speaks of, to be fond of believing a *Lye*, and being led away with strong *Delusions*. 2 Thess ch. 2. v. 11. contrary to the Word of God, common Reason, and good Conscience, I wish I could not say that those Men, who promote such Opinions, not warranted by, but contrary to the express Word of God, do justly deserve the same Character the Apostle mentions of *Antichrist* in the same Chapter; That

is of imposing on Mankind by the working of Satan v. 9. in all deceivableness of unrighteousness, because They love not the Truth. That these strong Delusions, which God hath sent them, or they have voluntarily embrac'd, be not a means, that many be damn'd for not believing the Truth, but having pleasure in unrighteous. v. 12. I am sure, if this be an Offence, requisite to be rooted out of the Doctrines of Christianity ( as I humbly presume, I have sufficiently prov'd any other Notion of the Soul than what I have before recited, to be contrary to Divine Testimony ) *Wo be to Us, if by Our teaching such Things, such Delusions, this Offence come.* But because it will be requisite to compare the Opinions of *Heathen Philosophers*, with that which I have here recited from the Holy Scriptures above-mention'd, I will give you an Account of Those, by whose Writings principally I conceive the Doctrines of our holy Religion are corrupted and *debas'd*, that is, *Pythagoras*, and *Plato*, both Eminent *Heathen Philosophers*; the first of which was born about 577 Years, and the second about 366 Years before our Saviour, as appears by *Helvicus's Chronology*. For as to *Socrates*, who was the third Philosopher, I mention'd before, I shall comprise his Doctrines amongst the *Platonists* of the same Age, inasmuch as *Plato* himself teaches us the same Doctrines,

Doctrines, and very little more than what his Master Socrates had learn'd him.

*The chief Doctrines of Pythagoras are these.*

1st. He acknowledged the Sun, Moon, and Stars to be Gods, as did the Chaldeans.

2dly. That all things live in much as they participate of Heat, but all Things have not a Soul; the Soul is a Portion of *Aether*, of Hot and Cold, it participates most of Cold *Aether*. The Soul differeth from *Life*, She is Immortal, because that from which She is taken is Immortal.

3dly. The Soul is a *Self moving Number*, call'd the *Mind*.

4thly. The Soul of all living Creatures are Rational, but they act not according to Reason, because of the ill temperament of the Body, or want of Speech, as Apes, Dogs,  $\lambda\alpha\lambda\gamma\sigma\tau\pi\wedge\varphi\gamma\zeta\gamma\sigma\tau\pi\wedge$  Talk and cannot Speak. Bad Souls turn into Demons.

5thly. The Beginning of the Soul is from the Brain, that part which is in the Heart is *Irregular* but *Reason* and *W<sup>is</sup>* are in the Brain. The Senses are Distillations from these, the Rational Part is Immortal, the rest Mortal.

The Soul is nourished by the Blood, and the rest of the Faculties are Spirits. Both the Soul and her Faculties are Invisible, for *Æther* is Invisible.

6thly. That the Air is full of *Souls*, which are esteem'd Demons and Heroes, who require Expiations and Averruncations.

7thly. That the Soul passeth after Death from one Body into another; are Pre-existent to the Body, and an Innumerable Company. Those which Pre-exist and Transgress, are sent down into the Bodies, so as being purified by such Discipline, they may return unto their own place; [a perfect Notion of the *Chaldaick Philosophy*] But those which, whilst they were in Bodies, lead a Wicked Life, are sent down into *Irrational Creatures*, thereby to receive Punishment, and right Expiation. The Angry and Malicious into Serpents, the Ravenous into Wolves, the Audacious into Lions, the Crafty into Foxes, &c.

8thly. The Soul hath a twofold Life, Separate, and in the Body; her Faculties are otherwise in *Anima*, and otherwise in *Animali*.

9thly.

9thly. The Soul is Incorruptible, for when it goes out of the Body it goes into the Soul of the World, which is of the same Kind ; when she goeth out upon the Earth, she walketh in the Air like a Body.—*Vid. vit. Pythag. Part 9.* of his Philosophy.

10thly. After God had created the World (says *Timæus the Locrian*, and one of *Pythagoras's Disciples*) he proceeded to the Production of all mortal Creatures, that it might be perfectly wrought and compleated according to its Pattern. Having contempered and distributed the Soul of Man by the same Proportions and Powers, he deliver'd over to that Nature which had the Power of Changing, she succeeding him in the mortal transitory Creatures, *instilled their Souls from the Moon*, some from the other Stars which wander in the Region of Alterity, excepting but one Soul in the Power of Identity, which he mingled in the Rational Part, or Image of Wisdom, to those who make use of good Fate. For of the *Human Soul* one part is *Rational and Intellectual*, the other *Irrational and Foolish*. As for the Body, the Principle and Root of Marrow is in the Brain, wherein is the *Hegemonick of the Soul*. *Vid. Stanley's Lives. pag. 421.*

11thly.

ightly. If when Man hath put off his Body, he remaineth burdened with Vices, then begins he to be truly miserable ; This Misery after Death, *Pythagoras* divides into two Kinds. The Unhappy are either near *Beatitude*, which tho' they enjoy not at present yet are not oppressed with extream Misery, *being hereafter to be delivered from Punishment* : Or wholly distant from *Beatitude*, in infinite, endless Pains. Thus there are two Mansions in the *Inferi* or Hell, *Elizium* or *Tartarum* ; the first, for those who are to ascend into Blessedness ; the second, for those who are to endure Torments *ἄλλες ἐποτε κακάς* ( says *Plato* ) from whence they never ascend ; but when a Man that has lived justly, dieth, *his Soul ascendeth to the purest Aether*, and lives in the happy Regions with the Blessed, as a God with the Gods.

In the next place I will recite you the Doctrines of *Socrates* and *Plato*.

1. *Socrates* own'd and taught one God, and no more ; the Universal Intellect ; Matter the Subject of Generation and Corruption ; *Idea*, an Incorporeal Substance, the intellect of God, and God the Intellect of the World.

2dly.

2dly. That God takes care of his Creatures, and will reward such as please him, and punish such as displease him.

3dly. That the *Soul of Man is Immortal* ; For what is always moveable [or in Motion] is Immortal, but that which moveth another, or is moved by another, hath occasion of Motion and Life, *vid. Stanley in vita Socrat.*

4thly. The *Soul is pre-existent to the Body*, endowed with *Knowledge of Eternal Ideas*, which in her *Union with the Body* she *looseth*, as stupified ; until awakened by Discourse from sensible Objects. Thus all her Learning is a *Reminiscence*, a recovery of first Knowledge.

5thly. The *Body being compounded is dissolvable by Death* ; The *Soul being simple passeth into another Life, incapable of Corruption*.

6thly. The *Souls of Men are Divine*, to whom, when they go out of the *Body*, the *way to Heaven is open*, as *Thales and Pythagoras taught before him*.

7thly.

7thly. The Souls of the Good after Death are in an happy Estate, united to God in a Blessed inaccessible Place ; the Bad in convenient Places suffer condign Punishment. But to define what those Places are, is *Hominis vsu μὴ εχοντος*, the Business of a Man that has no Soul or Mind at all. Whence being demanded what things were in the other World, he answer'd, *Neither was I ever there, or did I speak with any that came from thence.*

8thly. A Just and an Happy Man are the same, but the Prosperity of the Wicked is most grievous to the Good.

9thly. Being ask'd what was Strength, he answer'd, *The Motion of the Soul with the Body.*

10thly. He held Death to resemble Absolute Annihilation of the Soul and Body, making us insensible of Pain and Pleasure, and consequently not Evil. *vid. Vit. Socrat.* pag. 80. Stanley.

To these I shall add briefly the Opinions of Plato, his Scholar, which are,

1. Cogitation is the Soul's Discourse with it self, and Sense is a Passion of the Soul by the

the mediation of the Body, and simple Knowledge (call'd Reminiscence) the *Wing of the Soul*, St. pag. 181.

2dly. God made the World one, as his Idea is one uncapable of Sickness or Age, and endow'd it with two parts, a *Soul* and a *Body*, this visible and corruptible, that is neither subject to Sight or Touch. The *Soul of the World*, which was from all Eternity, was not made by God, but only adorn'd by him, in which respect he is sometimes said to have made it, p. 187.

3dly. As God is the Maker of the World, so is he of Demons, which we may call *Intelligent Living Creatures*, and Gods endow'd with a Spherical Figure [meaning the Planets] and this Universe by the Divine Will shall not be dissolved.

4thly. The Generation of *Volatile, Aquatile and Terrestrial Creatures* God committed to his Son, least if he himself had begotten them, they should also have been Immortal. The Maker of all things sent down himself their Souls (i. e. *Mens Souls*) into the Earth, equal in number to the Stars, and having imposed each one his proper Star, as a *Vehiculum*, he endow'd their Souls with mortal Affections.

5thly. The Gods first form'd Man of Earth, and gave Him a *Soul* as Mistress of his Body, and placed it in his Brain or Head.

6thly. The Gods, the Makers of mortal Creatures, having received from the first God the *Soul of Man Immortal*, added unto it, two mortal Parts, and seated that *Soul* in the Head; the rest of the Body they appointed as a *Vehiculum* to serve the Head, the mortal Parts are the Irascible and Concupiscent Parts of the Soul, p. 190.

7thly. *The Soul of Man is Immortal. A Substance having within it self a Power to move it self and other things.*

8thly. The Motions of the *Soul* are these, *To Will, to Consider, to take Care, to Consult, to Judge, to Joy, to Fear, to Hate, to Love, &c.* These bring on the second Corporeal Motions, *viz. Augmentation, Diminution, Densation, Rarefaction, &c.* Stan. pag. 7.

9thly. *Death is nothing but a Separation of the Soul from the Body.* vid. *Phædon.* Parag. 8th.

10thly.

iothly. Truly, did I not believe, (says Socrates in *Phædone*, paragr. 7.) I should go to the Just Gods, and to Men better than any living, I were not excusable for contemning Death; but you may be certain that I shall go to the Gods, and hope to meet with good Men, wherefore I am not at all troubled at my Death, because I hope something of Man subsists after Death. The Greek Phrase is ἐνελπίς εἴμι εἰ τῇ τοῖς τετεληκόσι, I am in good hopes that something will exist to the Dead, or Deceas'd, and that that State is much better for the Good than the Bad.

11. All Things are produc'd out of Contraries (says Plato) therefore from Death doth necessarily follow Life, its contrary, or αναστοσθαι, reviviscere to be quickned, and brought to Life again, vid. *Phædon*. parag. 14. therefore the Soul lives after Death. — — But the main Proof of the Existence of the Soul is from the necessary Succession of Generation and Corruption, from its manner of Reasoning, being only Reminiscence, and consequently as it pre-existed, it will subsist after Death.

12. Εἰ μὴ τὸ Αθανάτον, &c. If that which is Immortal cannot die, then it is impossible that the Soul should perish or die. For it can no more receive Death, sit being a Principle by

by him unquestionable, that *the Soul is the Fountain of Life*] than a Number Three be **Even**, or an Even Number be Odd, or Fire grow cold. *vid. Phæd.*

13. *The Soul which is an invisible Thing, goes [after Death] into like Pure, Excellent and invisible Place, hid from our Eyes,*  $\alpha\upsilon\tau\alpha\kappa$   $\omega\ddot{\delta}\alpha\tau\alpha\gamma\alpha\theta\delta\nu\kappa$   $\varphi\epsilon\gamma\mu\omega\kappa\theta\epsilon\omega\kappa$ , *To the Good and Wise God, whether my Soul also, if God pleases, will pass shortly. Phæd. par. 21.* Again, I believe (says Socrates) That God, and the very *Image of Life*, are the only things that must be confess'd to be *Immortal* and indissolvable. Furthermore, if Death were a *Dissolution of the whole Man*, the Wicked would be gainers by it, seeing they would be freed from their *Wickedness and Soul* together. But now, seeing the *Soul is Immortal*, they will have no escape from *Evil*, nor will they gain *Salvation*, but by being very good and prudent. For the *Soul* when it passes to the *Ghosts below*, carries with it nothing but *Learning and good Education*, which in the very *Beginning of it*, passing *out of the Body of the Deceas'd*, is said to be *Profitable or Pernicious to him*. And they say furthermore, That the *Souls* will be carried to those *respective places*, by *Angels or Demons*, who attended *Mankind*, when *living*. And if an *Impure Soul* mix and herd it self with the *Pure*, they all shun her *Company*,

pany of the Gods and Heroes. *par. 41.* in *Phædon.* Again, they that have liv'd Godly in this Life, ascend on high, as freed from Earthly Prisons; as do also they that are purified by Philosophy, the Beauty of which places is not easie to be expressed, nor have I time to declare. Then we ought (says *Plato* in the Person of *Socrates*) all to endeavour after Virtue, Prudence and Wisdom in this Life, because there is a *Tartarum* or *Barathrum* [a deep Pit or Hell] *Parag. 44.* and an *Acheron* [a great River in Hell, so feign'd by the Poets] or *Acherusia*, Whither some of the Souls of the Dead are brought, and there remain for some space of Time; some a longer, others a shorter Duration, and then return into generated Animals again. But the *Murderers* in *Cocytus*, and the *Disobedient to Parents* in *Pyriphlegethon*, receive the End of their Wickedness.

It were endless for me to repeat the sayings of this Great Wise Man, and it is to me verily a prodigious Astonishment, to find such Notions in two Heathens, as *Socrates* and *Plato* were: Nevertheless it is hereby plainly evident, whence our *Divinity of a Spiritual Substance of the Soul of Man* took its *Rise*, and that all these Properties, Qualifications or Perfections, that the Fathers of the Primitive Church, and some of our lat-

ter Divines have attributed to the Soul of Man, are purely and meerly Socratick or Platonick Doctrines. For where has the Old or New Testament either given us any such flourishing Characters of the Soul of Man? Where are those glorious Perfections here ascribed to the Soul of Man owned by our Saviour, or any of the Holy Penmen in the Scripture? He promises indeed *Life Everlasting*, and Happiness to Good Men, [not mentioning the least Word of Soul] and threatens Ill Men with *Everlasting Damnation*, but where doth he say that our Souls shall be carried up into the *Pure Regions of Air*, or as the Language of the Divines is, into an *Heavenly Jerusalem*, &c. No, sure I am, all these are pure *Platonism*, and conjectural Dictates only of *Heathens*, who in this Point have undoubtedly Erred, as not knowing the Scriptures, nor rightly weighing the Power of an Omnipotent Being.

Altho' the Notions of these Great Philosophers be extraordinary good about the Soul's union with the Body, of its being of a Divine Nature, of the Punishments and Rewards to Good and Bad Souls after Death, of the Soul's Pre-existence and Immortality; yet we may plainly discover the Weakness of these Philosophers Arguments to prove the Existence of that Being, call'd Soul, on whom they are pleas'd to bestow so many glorious Endowments.

dowments; and for whom they have invented such Noble Habitations of Bliss and Happiness; tho' Socrates owns, *he never was there, nor ever spake with any [ Soul ] that came thence*, meaning from those Habitations of Happiness; as he likewise owns Death to resemble an *Absolute Annihilation of Soul and Body*, which comes very near the undoing all he had endeavoured to prove before, relating to the *Immortality of that Spiritual Substance* he, and others had invented to be Idoliz'd by future Generations.

Thus have I stated the Opinion of *Moses*, and the Prophets, of *Pythagoras*, *Socrates* and *Plato*, 3 Heathen Philosophers, which bring the Question in debate into a narrow compass, *viz. Whether a Christian ought to Believe Moses and the Prophets, or those Three, and several other Heathen Philosophers?* This Question, tho' I put it now, and make it One, yet I am apt to believe by every Good Christian upon serious consideration, tho' with reluctancy of Education, perhaps the Authority of the Holy Scriptures will be preferr'd before That of the Philosophers, and consequently that I have made good my first Assertion, or Proposition, mention'd, pag. 6. *That I have justified the Veracity, or Truth of the Holy Scriptures, against Philosophical Innovations, and Traditions of Men, wherefore I*

now proceed to prove the second Assertion, or Proposition, there mention'd, viz.

*Second Proposition.*

*That I have Vindicated the Justice, and Honour of God, in His equal Distribution of Rewards and Punishments.*

Which I prove upon these Grounds. If the Death of the Soul be only eternal Death in Hell, why is the Instrumental Cause, viz. the Body, punish'd more for sinning, than the Soul, who escapes the first Death, and lives to the Resurrection? I cannot see how suitable this is to Divine Justice. For although we suppose both to suffer eternally, and consequently equal, there being no degrees in Eternity; yet give me leave to answer, that Supposition is altogether Groundless. For that Eternity a Man suffers in, is not strictly Eternity, but Eviternity, as the Philosophers call it; i. e. such a duration of Time, as had a beginning, but never shall have end. If so, it is plain here are Degrees, and may be admitted, and he that begins to suffer 5000 or 6000 Years before his Fellow-sinners, has a greater share than they can have, and consequently the Balance of Almighty Justice weighs not equal Things to Mankind

kind, if one for the same Fault suffers so many Years before another; which far be it from any good Christian to question. Because it is directly to this Proposition of eternal Truth in Morality: *Eadem Pæna & non major indistincte omnibus ejusdem criminis usque quaque Reis infligi debet ut sit Justa nisi aliqua suggeratur causa quæ Delinquentem aliquomodo excusat aut premit; i. e. The same Punishment, and no greater, ought to be equally inflicted upon every one, that is in every Circumstance guilty of the same Crime, to denominate the said Punishment JUST, unless some cause be suggested to mitigate, or encrease the same.*

The second Head I insist on, to Vindicate the Justice and Honour of God, &c. is God's prefix'd Time of a General Judgment, when He will bestow Rewards and Punishments, viz. at the End of the World, and not before. Our Saviour in his Parable of the Tares, tells us the prefix'd time when Mankind shall be call'd to Judgment, *Matt. 13. v. 30. Let both the good Corn and Tares grow until the Harvest: And in the time of the Harvest I will say unto the Reapers, gather ye first the Tares, and bind them in Bundles to burn, but gather the Wheat into my Barn.* Which Parable when he comes to explain, *v. 39. The Harvest, says he, is the end of the World: The Reapers are the Angels, &c. And then shall the Righteous shine forth as the Sun in the King-*

dom of his Father, v. 43. Now here is to me a plain Demonstration, that God Almighty will not begin his Judgment, or in the ordinary course of his Providence confer *Immortality on Man*, before the Resurrection, but permits the Just and the Unjust to lie in the Grave together until the Resurrection ; at which time, and not before, shall be the Glorification of the Righteous ; and then they shall shine as the Sun in the Firmament. For the Son of Man shall come in the Glory of his Father ; and then shall be rewarded every Man according to his Works, Matt. 16. v. 27. And then shall appear the Sign of the Sun of Man in Heaven ; and then shall all the Tribes of the Earth mourn : And they shall see the Sun of Man coming in the Clouds of Heaven with Power and great Glory. And he shall send his Angels with a great sound of a Trumpet, and they shall gather together his Elect from the four Winds, from one end of the Heaven to the other, Matt. 24. v. 30, 31. Here is the Pomp and Solemnity of the Great Day of Judgment prefix'd to judge the World in ; and before that Day Man will not be prejudg'd or pre-rewarded, vid. Mark 13. v. 24, &c. and Luke 21. That is the time in which our Redemption draweth nigh. Again, Mat. 25. 31, 34, 37, 41. The Particle *Then* used, denotes the Time appointed

appointed by God Almighty, as much as it doth in any other place of Scripture.

Now whereas some explain this Parable only to mean, *That God intends to make no separation of the Just from the Unjust in this Life, because he has determined, That to be the business of the next World, I cannot but in part approve of.* For as God indeed makes no separation or distinction of the Just from the Unjust in this World, but lets his Sun shine promiscuously on Both. So will he make no separation of the one from the other until the prefixed time, *viz.* at the General Judgment, or Great Harvest. Thus far the meaning of the Text is very true, and the Explanation, Genuine and Good; but when a *Psychomuthist* brings his Principles explanatory of the same, he prefixes an immediate separation of the Just from the Unjust at the very Point of Death, and assigns their Souls to different states of Rewards and Punishments before the time of Harvest, the End of the World, and before the Reapers the Angels have commission to gather in either the Tares or Wheat. Now if this be not a presumptuous anticipation of God's peculiar Work, which he has reserved to Himself to do at the Day of Judgment, and not before, I leave all good Christians to judge. Let us therefore rest quiet, and sit down with this assurance, *That at the general*

ral Resurrection we shall all be raised in our former human Likeness, but our Flesh and Blood must put on Incorruption, and be spiritualized into such a Body, as will be capable of receiving those immense Joys, God has promised to the Righteous, or enduring those internal Torments he has denounced against the impenitent hardened Sinners. Thus far, I hope I have made good the Truth of my second Assertion, or General Proposition, in Relation to the *Vindication of the Justice and Honour of God*, and I therefore now proceed to prove the Third General Proposition, viz.

### Third Proposition.

3. That I have rightly stated and maintain'd one of the Chief Articles of the Christian Faith, viz. The General Judgment at the last Day, against the necessary ill Consequences of Platonic Doctrine.

Now, altho' what I have said in the Article above-mention'd, might be sufficient to any Christian Reader, yet because the Nature and End of the Resurrection in this Case ought to be stated and inquired into, to give Mankind a fuller satisfaction, if possible, of the Truth of my Doctrines I here publish to the World, therefore I will briefly consider Both. The Apostle arguing the Point of the Resurrection, 1 Cor. cap. 15. v. 25. says, Some Men will say, How are the dead raised, and with

with what Body do they come? not in the least intimating by *How* are the [Bodies of the] Dead raised up, as distinct from their Souls; but he plainly means those dead Persons, who were once living Bodies; because he says just after, with what Body do they come? And indeed it would have been a very odd Question to have propounded, *With what Bodies do the Bodies of Men (abstractly consider'd) rise at the Day of Resurrection*, if the Word *Body* did not include the *whole Man*, when once he was a living Creature? As if he should say, with what *Body* does *Man* rise at the Resurrection? Because the Question seems to include Difficulty, both relating to the Shape, or exterior Figure, as well as proportion of Age, Vigour and Glory, &c. And indeed the Answer of St. Paul seems to illustrate it the better by saying, *Thou Fool, that which thou sowest is not quickn'd, unless it die.* As if he should have said, That which thou buriest in the Earth, even as Seed is buried, will never be reviv'd, or quickned again, unless it perish there; no more will *Man* either. And this our Saviour delineates to us more fully, *John 12. v. 24.* *Except a Corn of Wheat fall into the Ground and die, it abideth alone; but if it die, it bringeth forth much Fruit;* which is just as to say, If whole *Man* dies (not his *Body* only) he will become the *Fruit* (after Christ the First-fruits)

fruits) of the Resurrection ; and by losing his Life in this World, as it follows in the very next Verse, keep it unto Life eternal. For if it were meant, the Resurrection of the Body singly, that cannot be called the Resurrection of Man ; for Body singly is not Man, and whatever will be reviv'd at the Resurrection, must die (quickning as I said before, supposing a thing once dead restor'd to Life) and consequently the Soul also must do so too, before it be raised again, if St Paul's Doctrine be true. In this Sense I take the Word Body in the Apostles Creed, meaning the Resurrection of Man dead, as it is in the Nicene Creed, the Resurrection of the Dead, and in the Athanasian more plainly, all Men shall rise again ; and so Job expresses it, If a Man die, shall he live again ? Job cap. 14. v. 14, &c. without all doubt, intimating the Resurrection of Man totally, as a living Creature as he once was : 'Tis then that Person, that was sown a natural Body, shall be raised a spiritual Body ; for there is a natural Body, and there is a spiritual Body, 1 Cor. 15. v. 44. where the Word Body does not infer a distinction from the Soul, but a Comprehension of the natural Man, viz. the first natural Man Adam, in contradistinction to the spiritual Man, our Saviour, or second Adam, who shall make us τὰς ζωσας, i. e. Living Souls in the Day of the Resurrection, and

and bear the *Heavenly Image* as we have born  
*the Earthly*, ver. 44. In the same Sense we  
find the Word *Body* at our Saviour's Crucifi-  
xion, when the *Graves* were open'd, and  
many *Bodies* of the *Saints*, which slept arose,  
and came out of their *Graves*, and went in-  
to the *Holy City*, and appear'd unto many,  
Matt. 27. ver. 52, 53. Now no Man of  
Sense will interpret this to be the *Body only*  
reviv'd, and not the whole *Man*; or that  
they were only *Bodies without Souls*, that  
appeared unto many, unless they will feign  
a place where the *Souls* so reviv'd, and then  
re-united, were kept during the *Corruption*  
of the *Body*, and then summon'd by the  
Power of our Saviour, who was *God and*  
*Man*, to reassume their earthly *Tabernacles*,  
and ascend into *Heaven*: Which *Fiction* of  
a *Repository of Souls*, I think I have already  
prov'd as improbable as ridiculous. This  
*Body* doth the *Apostle* call, v. 50. *Flesh and*  
*Blood*; denoting, undoubtedly, *Men* as *li-*  
*ving*, and *compos'd of Flesh and Blood*, not re-  
duced by *Putrefaction*, and a long *Corrup-*  
*tion* into *Dust*, and *moulder'd* into *Atoms*.  
For they ceas'd to be *Flesh and Blood*, nor  
could properly be so call'd. For the *Apostle's*  
*Discourse* was to the *Corinthians*, as consist-  
ing of *Flesh and Blood*, and in them to all  
*Mankind*, who tells them this *Mystery*, That  
at the *Resurrection* we shall not all *sleep*, or be  
*dead*,

dead, but some will be alive at that very time, vid. Thessalon. cap. 4. ver. 13, 14. who will be changed, in a moment, in the twinkling of an Eye, at the last Trump. For this Corruptible must put on Incorruption, and this Mortal put on Immortality, before it can be pronounc'd, That Death is swallowed up in Victory, 1 Cor. 15. ver. 51, &c. Where it is very observable, that the Apostle in all the whole Course of his Writing says, *We*, not our Bodies, who cannot be call'd *We*, as *We shall not all sleep*; *We shall be rais'd incorruptible*, and *We shall be changed*; which could not be true, were the Soul our better part, an *Incorruptible Immortal Being* already, for that has no change at all, but retains its first Immortal Nature, (if the Psychomuthist says true) and it consequently never can be Reviv'd.

2. The end of the Resurrection, which is the bringing Men to Account for the Deeds done in the Flesh, would seem vain and needless, John 5. v. 28, 29. The Hour is coming, in the which all that are in the Graves, shall hear his Voice, and shall come forth, they that have done good unto the Resurrection of Life, and they that have done evil unto the Resurrection of Damnation. For if the Souls of good Men, when they died, went immediately to Heaven, and the Souls of the wicked immediately to Hell, what need of a general Day of Judgment

ment to call Men to account for their Actions? If they are in Heaven already, they have their *ultimate End and Reward*; if in Hell their *Punishment*; a Revocation from either of which is granted to be neither probable nor possible.

This Argument, I am so bold as to challenge all the World to answer, it being so well grounded on the firm *Basis* of Reason, as well as Religion. Nor can it upon any reasonable Ground be suppos'd, that the *reunion of the Body to the Soul*, can in it self add any thing to Man's Happiness or Misery: I say, *in it self*, because the Soul is by the *Pythagorist* still'd the *All-sense*, and whatever Affections of Pain or Pleasure Man sustains, it redounds on the Soul only. I must confess, if there be a particular Decree, or Ordination of God Almighty determining it so, I will never dispute it; but until that Decree appears, wherein it is said, *that the Body added to the Soul, after the Resurrection, augments Man's Happiness or Misery*, I look upon such Doctrine to be precarious, and founded only on irrational Conjecture. What the Scripture says, I readily consent to, and believe; but the Philosophers tells you, *That Matter cannot effect an Immortal Being with Pleasure or Pain, and where Matter is purely passive, it is capable of neither*. To confirm the first Position, the Scrip-

Scripture it self gives us evidence; when the Angel of God ascended in the Flame of Fire made by *Manoah*, without any sensibility of Pain, undoubtedly, or Injury, *Judg. cap. 13. v. 20.* and the latter is so plain, and self-evident, that it needs no Argument to prove it.

3. This Judgment of the Quick and Dead, is said to be *precisely after the Resurrection*, and not before: So that if the Soul were in a State of Happiness or Misery, as soon as separated from the Body, it must be *pre-judg'd before a Resurrection*; which is contrary to the whole Tenour of Scripture. *Judge nothing*, says St. Paul, *before the time, until the Lord come, who shall bring to light the hidden things of Darkness*, *1 Cor. cap. 4. v. 5.* that is, at the coming of our Saviour, shall all things be reveal'd, when we must all appear before the Judgment Seat of Christ, that every one may give an account of himself to God, *Rom. cap. 14. v. 10. 12.* The business of which Day St. Jude tells you more emphatically. *Behold the Lord cometh with ten thousand of his Saints to execute Judgment upon all, and to convince all that are ungodly among them, of all their ungodly Deeds, which they have ungodly committed, and all their hard Speeches which ungodly Sinners have spoken against God*, *Jude v. 14. 15.* So that the Business

siness of that Day appears plainly to be, to call Men to account for Works done in the Flesh, in order to receive their Sentence of Glorification or Condemnation. I know some Divines urge the necessity of a general Judgment, notwithstanding Mens being glorified or condemned before-hand; viz. That Sinners may in the Face of the World be convict and brought to publick Shame for their Offences, and that the Righteous may in like manner be publickly commended and rewarded. This is a very pretty Notion indeed to please vulgar Heads, and couzen a rustick Understanding into the Obedience of Religion and Belief of a Resurrection; and so far I like it well, as St. Paul says, 2 Cor. cap. xij. 16. *I caught you with guile, dolo, with deceit.* But if we scan the depth of it, it bears no wgeiht. For what is it, or will it be to any hardned reprobate Sinner, who despairs of Salvation, or any case of his Torments, as undoubtedly the Damned do, to be told publickly, and in the Face of the World, *That for his Sins he must be eternally damn'd?* What will be Shame to such an one? certainaly none at all: For *Despair makes a Man in this World*, where it can hardly ever be supposed to be equivalent to that of the *Damn'd*, break through all Bounds and Fences of *Modesty*, (that Virtue from whence Shame arises) nay, even all Religion too, and beyond our Conceptions, *hardens him into*

into Impudence: Thus we see by common Observation in Men condemned to die ignorantly at the Gallows, with what Impudence, and strange effrontery they bear their Sufferings; nay, even when they ought to have a check and remorse of Conscience for fear of an immediate Judgment or punishment for their Sins by God Almighty, as soon as the *Breath is out of their Bodies*; which, one would think, should not only bring *Shame* on them, but *confusion of Face* too, yet we often see it does not; and therefore sure a *Despairing Reprobate Damned Sinner can have but little Shame* on him in that Day. Nor indeed would the solemn business of that Day be of any great consequence, if it were only publickly to pronounce *Sentence in confusion of the Wicked*, and *manifestation of God's Glory before all the World*; for their *Sentence* can never bring *Shame*; and *God's Glory* is manifested enough by the *Examination before Him*, and the *Twelve Tribes of Israel*, and of all the *World*; nay, more than by a bare pronouncing the *Sentence of Damnation or Salvation*: Besides, the Texts before-mentioned plainly intimate more than a bare pronouncing of *Sentence*; for *Men will be call'd to account*, that is, they must *Answer for their good and bad Deeds, &c.* All which manifestly declare an *Examination, Scrutiny and Searching into Men's Ways* and

and Actions; and a trying whether they be able to justifie themselves before God, what they have done in their Life-time: So the end of calling Men to hear this *Publick Sentence*, cannot be the business of that *solemn and Great Day*. Therefore the end of the Resurrection, seems to be subverted by Mens being in their *Souls* *prejudg'd*, either to *damnation or salvation before the General Day of Judgment*:

Thus I think I have evidently and sufficiently prov'd Three Grand General Propositions I laid down pag. 6. and as for the Fourth I will prove when I come to examine the Consequences of such an Opinion about the *Soul*. In the next place I think it fit to recite to the World, what ought to be construed the *Soul* of every Living Creature.

As I have before specify'd my Thoughts, grounded on the Authority of the Scriptures, concerning the *Soul*, that it can be no more than *Breath of Life*, if that Authority will be believ'd before Philosophy, so I will here explain my self more particularly in the Controversy. First, then as to the Definition of the *Soul* I assert it to be a *Breath, or Power, Originally infus'd by God into Insensible Matter, by which that Matter lives and exerts Sense and Reason*, whercon I remark this, That

1. *Anima* the *Soul* is said to be an *Afflatus*, *Breath*, or *Active Power* (for I do not take it to be the common *Air* or *Breath* from our *Lungs*; because it is apparent that *Embrio's* live before they *Breath*) as 'tis often us'd to signify in *Scripture*, call'd in *Latin* *Spiritus*, or *Spirit*, as relating to the *Power* of *God*, it is said, *Job* 33. v. 4. and *Job* 34. cap. ver. 10. vid. *The Spirit of God hath made me* and the **B R E A T H** [ *Power* ] of the *Almighty* *hath given me Life*. Again, *By the Word of God were the Heavens made, and all the Host of them by the B R E A T H of his Mouth*, *Psal. 33. v. 6*. All which, and the like Expressions, certainly can relate to nothing but the *Omnipotent Power* of *God*, signified here by the *Word Breath*. And as it denotes *Power* in *God Almighty*, so does it very frequently signify a *Power* implanted in *Man*, call'd in *Scripture* *Spirit*, and relating to *Man's Creation*, stil'd *The Spirit or Breath of Life*. And because it is called *The Breath of Life*, what Rational *Man* can possibly conclude from thence, that *God gave Man, by breathing into him, a Spiritual Substance*? How comes *Breath of Life* to signify a *Soul consisting of Spiritual Substantiality*, to speak in the *Language of the Metaphysicians*? What is it any more than that *God made dead Matter or Material Man* ( i. e. ) *Man with his exterior Shape to become a living Soul, or living Creature*; and indeed it would

would be an absurd Supposition to suppose, that God convey'd into him a *Spiritual Substance* by his *Nostrils*, or thorough his *Nostrils*, because God breath'd into *Mens Nostrils* the *Breath of Life*, Gen. 2. 7.

But to explain this *Power* more fully yet, I will use this familiar Example. Suppose a Bowl lyes still, and you take and throw it out of your hand on a Green, whilst it moves, that is a *Moving Bowl*, not in the least distinct in outward Form from one that does not move, now as soon as that *Power* or *Motion* impress'd on it, ceases, the Bowl returns again to be unmoved, as if a Dead Bowl. Motion all this while being no new Substance superadded to the Bowl, but another *Faculty* or *Power* which it had not before, and by which it ran, or was driven to such a distant place before it ceased, after which Cessation of Motion, quiet is obtain'd, and that Motion ends, or terminates in God, the first Mover of All Things ; I mean, not that it is a *Substance*, that passes directly to God, but it is transferr'd, and lost in some other movent Body, as the Air, &c. for sometime till it be renew'd again by another Power. Thus fares it with Man. God made him first of the *Dust of the Earth*, a dead unmoving Lump, of this form he now bears, call'd *Man*, before *Life* was given Him, Gen. 1. v. 27. *God created Man*. Here He

was as a dead Bowl without motion, then God gave him a wonderful extraordinary Power, *viz.* *Life*, or *Breath of Life*, Gen. 2. 7. by which Man became a *Living Creature*, or *Living Soul*. Which when it ceases, Man returns to Dust again, and becomes a meer Lump of Earth, as at first, and would for ever have remain'd so, (for ought the generality of the World knew) had not the Doctrine of the Resurrection inform'd us, that *Man will revive, or live again at the Resurrection*, when God by his Omnipotent Power shall raise all Men from the Dead, and give them *Life* again: So admirably well expressed by *Isaiah*, ch. 37. that it deserves your Reading. Carry but the Thought of such a Similitude from Motion, as here represented, and 'tis easy to answer that usual, though uncouth Question (because Men will conceive no other Notion of Soul but *Substance*) *Whether does the Soul go after Death?* Answer, *It goes to God that gave it*, but not in the form of a *Substance*, because that would make God to receive the Souls of the *Wicked*, as well as the *Just*, into his Bosom, Favour or Care; which God, the Fountain of Holiness, cannot be supposed to do, if the Souls of all Men *indistinctly went Substantially to God*. So that *Life* is a Power, that God gives to dead matter, as a Commission (as it were) to act by, and when He pleases,

refumes that Power again, as *Ps. 104.* Now a Commission we know adds no bulk to a Man, that is made a General; but it adds such a Power to him, distinguished by another Title, like *Living Man* to *Dead Man*; that, as to Action and Command He is quite a different Thing from what He was before, and returns to His Primitive State, if that Commission be taken from Him, or superseded. These familiar Instances, I hope will satisfy the *Erroneous prejudic'd Judgments* of the weaker sort of Mankind, who are deluded with a *Specious Philosophical Lye*, for I can call it no better, and are taught to reject the Authority of the Holy Scriptures, for the *Traditions of Men, and Rudiments of the World.*

What I shall add more concerning this my Notion of the *Soul*, is to consider some few of the *strongest Principal Objections*, usually brought to confound my Opinion, tho' *All* of them ought in *just Reason* to be otherwise expounded, than usually they are, because they *must else be inconsistent* with, nay, *contradictory* to that Text mention'd, *Gen. 2. v. 7.* in relation to Man's Creation (as before-mention'd) tho' I my self should err in my Exposition of them.

The first of these, which I now mention, is that of *Eccles. 3. v. 21.* (For that of *Eccles. 12. v. 7.* I have answer'd already, pag. 81.) Who

knoweth the Spirit of a Man that goeth upward, or the Spirit of a Beast that goeth downward, therefore this Soul of Man is that Spirit which ascends to Heaven, and the Soul of Beasts, that which descends to the Earth.

*Answ.* That by the Word *Spirit* is not meant a *spiritual Substance in Man*, the Sense of the Words, context and various Commentators, plainly infer. Junius says, *Quis horum alterum aut utrumq; vidit?* Who hath seen either of the Spirits whether they ascend upward, or descend downward? *Qui sensus nihil habet impium, which Interpretation has nothing of Impiety in it, vid. Pool. Synops.* as if he should have said, who has so much knowledge as to explain, whither the *Spirits of Men and Beasts* go when they die, the Question inferring only the Difficulty of Men's Apprehensions. And, indeed, the whole Context seems to confirm this Exposition, because it is a comparative Contest between the Excellency of Man and Beast. *The Sons of Men are themselves but Beasts.* v. 18. *And they have all one Breath,* v. 19. So that a Man has no Pre-eminence above them. *All go unto one place, all are of the Dust, and all turn to Dust again.* v. 20. Upon which Consideration, the Question is put, *Who knoweth the Spirit, &c.* As if he should have said, where the *Life* or rather *Breath of Life* goes when *Man and Beast die?* *Life and Spirit* being frequently the same

same thing in Scripture. As thou knowest the way of the Spirit, or Breath of Life ; or how the Bones do grow in the Womb of her that is with Child. Eccles. 11. v. 5. All demonstrating the great Difficulty of comprehending what becomes of the *Breath of Life*, that God gave Man, when he breathes it out and dies, not in the least inferring a *spiritual Substance separated from the Body*, and flying to some other place, or *Ubi*, and there to reside until the Resurrection. For if this were the Genuine Sense of the Words, then it not only attributed a *local Transition* of the *Spiritual Being of Man*, but also the like in *Beasts*, and consequently a *Spiritual Substance* distinct from the Body of *Beasts*, would as much separately exist, and pass *downward* into some place beneath, as that of *Man upward*, which I presume no *Psychomuthist* will assert. — But,

Then, there is another Interpretation of this Text hinted at by some, tho' not so plainly prov'd by such Genuine comment, or Exposition, as might be justly demanded in the case ; which is this, *Qui novi Spiritum hominis, Qui [Homo] ascendit, & Spiritum Fumenti, Quod descendit ad Terram* ? who knoweth the *Spirit of Man*, who [Man] goeth upwards to *Heaven* ; or the *Spirit of a Beast*, which [Beast] goeth downwards to the *Earth* ? This Interpretation, indeed, is naturally e-

nough, and suitable to the Contexts, and subject matter therein contain'd, *viz.* relating to the difference of the Pre-eminence of Man above a Beast, and the difficulty of our Knowledge and Ability to comprehend whether Man goes to *Heaven*, and a Beast to the *Earth*, and totally perishes; here meant by *going upwards and downwards*. Neither doth this interfere with the Original, when the Particles *Qui* and *Quod* are totally excluded by the Hebrew (ג) as it is a Note of Interrogation (vid. *Pool. Synops.*) and signifies *An* or *Utrum*, whether Man and Beast go to different places, seeing it is said but the verse before, *They all go to one place*, v. 20. which, says M. *Pool*, infers only a difficulty, and not an impossibility for us to comprehend. But I rather think it fully and sufficiently answered before, as meaning. *who knoweth whether the Spirit, or Breath of Man goeth upward, and the Spirit or Breath of a Beast that goeth downward*, seeing the Royal Preacher says v. 19. *They have all one Breath.*

The Second Grand Objection is this. *Fear not them that can kill the Body, but are not able to kill the Soul, but rather fear him which is able to destroy both Body and Soul in Hell.* Mat. 4. 28. Therefore there is a Being in Man, distinct from his Body, capable of being cast into a Place of Torment, when

when as the Body only lies in the Power of Man and not the Soul, to be destroy'd.

*Aysw.* Dr. Hammond's Paraphrase on this Text is to this purpose, *not to be afraid of the Power and Malice of Man, for the utmost he can do is to kill your Bodies, but your Souls he cannot kill.* And much to the same sense doth give a Paraphrase on the 12th. of St. Luke 4. *'Tis not all the Malice of Men, that can extend farther than God's Providence will permit, even in things of very little Matters.* Therefore if two Sparrows are sold for a Farthing, they shall not fall to the ground without your Father, Mat. 10. v. 29. Your Hairs of your Head are numbred, v. 30. Fear ye not therefore, v. 31. You are of more value than Sparrows, v. 34. I came not to send Peace, but a Sword, v. 35. To set a Man against his Father, v. 36. Daughter against her Mother, &c. and v. 39. He that findeth his Life, shall lose it, and he that loseth his Life for my sake shall find it; from all which, as being the Contexts, I make these following Remarks.

1. That hereby is not means a *Substantial* Spirit in Man, but *only the Life of Man, is here term'd Soul.* For our Saviour, as by the whole Tenour of the Chapter, forewarns several of the Persecution they would suffer for Christianity, but exhorts them to undergo it chearfully, showing how far the

Power

Power of Man could go, and no farther, (i. e.) to the taking away this present Life, or destroying the Body in which Life is implanted. But as St. Luke says (who is the best Expositor of the other Evangelists) *after that have no more that they can do*; therefore fear him, who after he hath killed, hath power to cast into Hell, Luke 12. 4, 5.

2dly, 'Dr. Hammond himself upon v. 31. says, This is a full Ground of all Confidence and Courage to you, your Lives are dearly valued by God, and will not by him be neglected or prodigally wasted. Nay, all along the Texts following above recited, plainly refer to God's Providential Care of protecting his Servants from the danger their Lives would be in, and therefore draws it up as a Conclusion, v. 39. *If they do lose it they shall have Life everlasting in exchange for it.*

3dly. It must be interpreted *Life* in this Text as well as in the Subsequent, for in both the Greek Word Ψυχὴ signifies the same, tho' here translated *Soul*, and v. 39. translated *Life*, and also the Latin Word in both places is *Anima*, according to the Vulgar Translation, and Tertullian, vid. *Bibl. Magn.* as it is *Mat. 16. v. 26. Animam amittere*, and *Gr. Ψυχὴν ζημιῶν*, as it follows likewise; *Luke 12. 22. Ne de Anima vestra cogitate, Take no care for your Life, &c.*

4thly. If St. Matthew had meant here Soul, as a distinct spiritual Being, undoubtedly in so material a Point, St. Luke would have used the same Expression, but he making no distinction, says only *after they have killed the Body, have no more that they can do*; their Power and Malice is at the utmost stretch, but God's Power reaches farther, for he can cast him or that Body he hath killed into Hell. Therefore I take the meaning of the Words to be no more than this, *Fear not those who can take away this present Life, by destroying the Body in which God has implanted it*, (as I said before,) but rather fear him, i. e. God, who is able to punish you [living Man, consisting of Life and Matter] with Eternal Death. Now that this is a true and genuine Answer to the fore-mentioned Objection, the Expositions and Contexts relating to the Comparison of this present Life with that of Eternal, seem plainly to confirm. For as to the literal Expression of *killing the Soul*, I have no reason to be bound by it, because it is as great a Solæcism to say *kill the Life*, as it is to say *kill the Soul*; for *Life* can never be said to be killed, tho' the Subject of it may be destroy'd, and so for a time it will cease to be. So the literal Expression, *cast the Soul into Hell*, as into a place of perpetual Torment, cannot be reasonably interpreted *casting the spiritual substance*

*stance of Man into Hell*, because altho' it is call'd *Soul*, the Expositions and the Context distinguish it not from *Life*, much less call it the *Immaterial Substance* of Man. And were it in common use, it might be as proper to say *Life and Body*, as *Soul and Body* will be cast into Hell, according to a literal Interpretation of the whole Text; But if in Scripture literal Interpretations were to be followed, we could hardly make Sense I doubt of many places, nay, some would plainly contradict the other. As for Example; if the Papist urges the literal Expressions of *This is my Body, this is my Blood*, to prove the *real presence* of our Saviour in the Sacrament, notwithstanding They are two plain, easie, positive Propositions, yet because they not only contradict their Reason and Senses that our Saviour should give away his Body *really to Eat*, at the same time he sat at the Table with the very same Body, he is said to distribute, but also because it was never receiv'd into the Church as a Mystery of Religion, you presently recur to another meaning of that so plain a Text (as it is) and never consider the parallel case is this, when I tell you, that *killing the Soul* can signifie no more than *taking away that Life which is to come*, which is not in the power of the Malice of Man to do. Besides, if by this Text was meant a *spiritual substance*

substantial, immortal Soul, no doubt but our Saviour knew it, and so did his Disciples to whom he then preach'd this Doctrine, therefore for our Saviour to instruct them in a Doctrine, viz. *The Impossibility of Man's Power to kill an Immortal spirit*, which they must know before, if true, would favour more of trifling than giving of real Instructions in Christianity; for it might easily be return'd, *That all the World knows an immortal spirit cannot be killed, so that such Instructions are vain and useless*, but God forbid we should have to mean thoughts of our Saviour's Doctrine and Instructions. But to reduce this Argument into a Syllogistical Form will be the best way to find out its strength or force, as thus.

That living substance which cannot be killed by the Power of Man, is Immortal (for the Controversie strictly taken is not at the *Immortality*; but the *immortal substance of humane Soul*.)

But the Soul of Man is that living Substance, *ergo, &c.*

*Answ.* There is no necessary connexion between *Immortal*, or and not being able to be killed or destroy'd, and *Immateriality*; For tho' *Immortal* may necessarily infer *Immortal*, yet it is not here in the reverse, For *Adam*, all grant, would with his *material Body* have been in a state of *Immortality out of the Power of being killed by Man*, had he not

not forfeited his Innocence, therefore a *living substance* which cannot be killed by the power of Man, may be material. Again, the minor Proposition wants proof egregiously, seeing it is deny'd to be a *Substance*. But say you—

That *living substance* which cannot be killed by the power of Man, is naturally Immortal.

And the *Soul of Man* is that *living substance*, ergo.

*Answ.* Here the minor Proposition wants the same proof as before to convince us of its being a *Substance*; for I do aver *Life* to be the *Soul of Man, and no substance*; but only an *Essential Property* of a *living Creature*, without any respect to the *Mortality* or *Immortality* of the same, according to the duration of which it will be coævous, (i. e.) in Mortal Beings, mortal; in Immortal ones, Immortal,

And now because I have reduc'd into Mood and Figure, according to the strictest, and most succinct way of Argumentation one of the chiefest, if not the only and Principal Text, which seems to oppose and confound my Opinion, give me leave to bring a parallel on the other side.

It is *pro confesso* granted by all Defenders of this *Immaterial Immortal Substance* in Man, called *Soul*, That the *Souls of the wicked* are tormented in *Hell*, as soon as separated by Death from

from the Body, which I humbly conceive not to be consistent with Infinite Justice, as thus I prove.

To præjudge a Sinner to torment without Examination of his Crimes, is not consistent with Infinite Justice.

But he that is tormented, as soon as Dead, is præjudged without Examination of his Crime, *Ergo*,

It is not consistent with Infinite Justice.

The first Proposition I take to be undeniably true, not only in respect of the Justice of God, which is Infinite, and cannot Err, but also amongst Human Law-givers, as *Nicodemus* said, *Doth our Law Judge, [or Condemn as the word κρίνει and κρίμα imports frequently in Scripture] any man before he hear him, and know what he doth?* John 7. 51. And sure I am where Infinite Justice is concern'd it is a more pressing Question, *Doth God præjudge, and præcondemn without Hearing and Examination?* Certainly, no; for he has præfix'd a time at which he will Examine, Judge and Condemn the Wicked by his Son Christ Jesus, seated on a Throne of Glorious Majesty, &c. And we have no *constat* from Scripture of any Prior Examination, Judgment, or Condemnation, before the General Day of Judgment.—

The third and last Objection is that of *Luke 23. 43. This Day, says our Saviour to the Thief on the Cross, Thou shalt be with me*

*in Paradise*; Therefore his Soul must be there with our Saviour, or else our Saviour's Words could not be admitted for Truth, for before the Thief's Body was buried, and laid in the Ground, as others were.

*Answ.* This Objection, tho' oft brought, I cannot see of what force it is, unless it be to tell us, that our Saviour spake to the Soul of the Thief, when he said, *Thou shalt be with me in Paradise.*

*Thou Soul of the Thief, for owning me, shalt this day be with me in a State of Bliss: But, O Thief, thy Body shall go to Corruption as other Bodies do.* Now what a Speech must such Men make for our Saviour, that give such an Interpretation of this Text, let the Learned judge; I presume, *Thou*, in all other cases else, signifies the Person of, or whole *Man*.

Other Objections, usually brought, I refer my Unconvinc'd Reader to peruse in the Book it self, call'd *Second Thoughts concerning Human Soul*, and I do positively aver, that He shall make me a Convert, if He can make *Breath of Life* to be a *Substantial Spirit*, as *Gen. 2. 7.* frequently mention'd here to be the Great *stumbling Block* never to be pass'd over. So now I come to consider the Learned Mr. *Dodwell's* Opinion, in relation to an *Immortalizing Spirit.*

T H E

## Second Letter,

To the Reverend Mr. Sam. Clark, A. M.  
and Chaplain to the Bishop of Norwich.

SIR,

I Took the pains, not without some satisfaction of Mind, to peruse Mr. Dodwell's *Epistolary Discourse concerning the Soul*, and your *Letter to Mr. Dodwell in Answer thereunto*. Now upon serious Consideration of *Both* your Argumentations, I must beg leave to say, That thus far you are *Both in the wrong*, inasmuch as neither of you tell the World *what that Soul is*, about whose Mortality, and Immortality, you *Both* so strenuously contend. What I take it to be, doth plainly appear by my *First Letter*; and when I find any Man able to define a better,

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and truer Essence of the Soul, than what I have deduced from the Authority of the Holy Scriptures, then I will acquiesce in ascribing all those fine Qualifications of Consciousness, Reasoning, Immortality, &c. to the Soul of Man, as Both you have done. But if I find it Inconsistent with Right Reason, or, that which bears a Greater weight, the Fundamental Principles of Christianity, to split Man into Two Halves ( as it were ) by Philosophical Niceties, in order to lessen the Authority of the Scriptures, I presume, I may justly say, that Both your Disputes are about a meer Supposition. Let it but be granted, that a Ship may sail as well on *Salisbury Plain*, or *New-market-Heath* as on the Sea, and it is an easy Matter to tell the World which way she must be steer'd, if she be bound to, or from *London*. But if such a Supposition be by no means to be granted, as I presume, it ought not, what will all such a Controversy turn to about its sailing. To, or From, but to a *Lusus Ingenij*, or *exquisite trifling*? Therefore first I advise ye Both to Agree what Kind of a Thing or Nature, That *Soul* is, concerning which this Controversy is started, and then adorn it with what Embellishments you please. For if God has made *Matter* or *Body*, as contradistinguish'd to *spiritual Substance*, capable *of Thought*, as undoubtedly He hath, and can  
*tho'*

(tho' Bold Sciolists of this Age question his Omnipotence) then all your Reasoning falls to the Ground, and is but *as the crackling of Thorns under a Pot.* Then that Soul, for whose Immortality you Both so earnestly strive, in one Sense or other, *viz.* as separate from, or conjoyn'd with the Body after the Resurrection, can be no more than a *Supremerit Power* implanted in Matter, or United to Body, by which every living Creature exerts those Acts of Reason and Sensation, as we perceive our selves and them to do. Which Power when God is pleas'd to revoke, will never be reimplanted in the Body again any more, according to *ordinary Methods of Providence*, until after the General Resurrection, but by an *Extraordinary Method*, some Men have been, and may be reviv'd before the General Resurrection.

I remember in an Occasional Discourse with you about the Nature of the Soul of all living Creatures in general, you seem'd then to have more elevated Flights concerning the Souls of Brutes than you hete exprest in this *Letter to Mr. Dodwell*, Telling me that you did not know but that the Souls of Brutes might be rais'd at a General Resurrection, as well as *Human Souls*, in order to be transmitted to some Peculiar Habitations, perhaps in *Saturn, Mars, or Jupiter, &c.* or Words to this Effect: Now that You did not know, and

*might be rais'd*, are Sentences very dubious, and are very far from bearing any Weight in Argumentation, however I look upon it as a part of great Modesty, not to assert too positively your Knowledge in Things of so Great, and Abstruse a Nature. I hope it will be no Offence to say that you are bred under one, who, may, for ought I know, *Be as Great a Physician, as He is a Divine*, yet you cannot think hardly of me, if I say, *That I do not Know* that you understand Physick, I mean, the Practise of Physick in the least. Or if you do, or perhaps *may*, you must be a very Ill Man if you Practise Physick, and any Person dies under your Hands, without a Lawful Commission Authorizing you so to do. For it is but a sorry Plea, That you would have, by saying, *You Do it for Charity, and to a Good End*, tho' uncommission'd by a Lawful Publick Authority. Because you know the Example of *Uzza*, 2 Sam. ch. 6. is flatly against you, when against a positive Command of God, not to touch the Ark, He too zealously did it in order to save it from falling, because the Oxen, which drew it, *shook the Cart*, v. 6. *Let the Anger of the Lord* was kindled against *Uzzah*, and God smote Him there for his Error, or Rashness, and there *He died by the Ark of God*, v. 7. Thus upon *Supposition*, and *Do not Knows*, we can build

build no sound Reasoning: But this I will tell you, and 'tis *what I do know*, That as soon as I am Censor of the College of Physicians (as to apply your way of Reasoning to the Point, *I do not know how* soon I may be) I will do my Endeavour to Expose, if I cannot punish, all Ecclesiastic Quacks according to their Demerits, if any National Law will permit it, without breaking thro' an *Act of Toleration*.—As for my own part, if I am censur'd for *Quacking in Divinity*, as by some I may, I look on the Case to be far different from that of an Ecclesiastic's *Practising of Physick*, because He Exercises a *Function*, which, by the Laws of God and Man, He ought not to do. I only dispute here concerning a Philosophic Notion about the *Soul*, and show the ill and base Consequences it must have on Religion, desiring all good and sober Men to redress it. I do not invade the Exercise of their *Function*, by pretending to Preach, or *Administer the Sacraments*, &c. Now to have right Notions of Religion, and not be seduced by Falsities, and false Foundations, is every Christians Property, and the Law of God impowers, nay, commands Him to enquire after the Grounds of his Faith, and Salvation, *Acts 17. v. 11. John 5. v. 39.* and so in divers other Places: But as to the Invading the Rights of other Men's Functions, if

you do do it, I cannot forbear giving you that apposite Character of St. Paul, Rom. 1. v. 22. of being *vain, in your Imaginations, and professing your self to be Wise, you become a Fool,* in the worst Sense in the Scriptures.

Thus you see how a Man may talk upon *Suppositions*, and the Parallel I take to be in Mr. Dodwell's, and your Argumentation, about the *Natural Immortality of the Soul*, which I now come seriously to consider, as by Him rang'd under several Heads of Argumentation, and by you under some Heads of *suppos'd Confutation*. But when I pretend to prove *You, and Mr. Dodwell*, in the wrong, I mean, as to the main Points in Controversy.

1. *That Man is not Immortaliz'd actually by the Pleasure of God to Punishments.*

2. *That the Union of the Divine Baptismal Spirit is not that Power which Immortalizes Man, But only a Conditional Grace, requisite to gain Immortality of Happiness by.*

3. *That the Bishops are not the only Conveyers of this Immortalizing Spirit, or Conditional Grace, as I call it.*

These

These I take to be the Principal Heads of the Controversy, and to these I design particularly to speak, not to every Paragraph almost as you have done, to show how Mr. *Dodwell* is inconsistent with Himself in many Places, how one Place contradicts another, &c. For the Grand Query is, whether the Foundation of his Argumentation be True and Solid? And the next Query of far greater Difficulty, viz. Whether you have confuted the Opinion, and not the Man? For why should any one trouble the World to show, as you infer, an ill manag'd Argumentation, when as perhaps another Man may prove yours to be as Bad, at least may make an uncautious Reader, by plausible Reasoning, believe it to be so. Therefore let us reason together concerning the Mortality, and Immortality of the Soul, if it be possible that we can Agree in the True Notion of it.

The Learned Mr. *Dodwell* says, That the Immortalizing Presence of the Spirit, is in the Current of the New Testament, Not suppos'd to have been given to Any since the Loss of it by the Fall of Mankind, till the Resurrection of our Lord, *Præmon.* Parag. 2. The Consequence of which Position, or Assertion, must be, That till the Resurrection of our Saviour, Man was left, by reason of the Fall, in a State of Mortality. And pray, Sir, what hurt is there in this Position, or Assertion,

tho' I cannot say it is every way true? Because I am verily of the Opinion, and doubt not but to prove it, that there was an Immortalizing Spirit which gave actual Immortality to Man before Christ's Resurrection. Oh! but 'tis a sad Thing say you to teach, that *the Soul of Man is naturally Mortal*, by such an imprudent Title many will conclude *the Soul to perish at the Dissolution of the Body*, by which means *Libertines, and Men of vicious Lives, will be encourag'd*—vid. Mr. Clark's Letter to Mr. Dodwell, pag. 3. I must confess Mr. D—words are somewhat intricate, but as for the Soul's being *naturally Mortal*, if He owns a General Judgment, I see no ill Consequence at all. As for Those who hold its *Natural Immortality*, They may reject the Doctrine of the General Judgment, as useless, for Reasons mention'd in my former Letter, and that I am sure, is of far worse Consequence in Matters of Religion, than all you can say against it. For were your *Notion of the Immortality of the Soul, either very plainly contain'd in Scripture, or very clearly demonstrable by right Reason*, (tho' I had rather have plain Scripture-Proofs, because every Man calls his own *Right Reason*) which is not as you say pag. 4. nor ever can, then it were ill to broach such Opinions; therefore you ought to be careful how you give an occasion of Deceiving Mankind

Mankind by false Notions : But, concerning the Consequences, Good or Bad, of such an Opinion, I shall treat in a particular Chapter by it self. I confess also, that I wish Mr. *Dodwell* had took the Pains to discover to Us, as He is *certainly* able, if any Man is, to inform Us how it doth appear from Scripture, that Originally there was any *Immortalizing Spirit at all of the Souls of Men* ; For we find nothing more, than that *Man* by Eating the forbidden Fruit became *Mortal*, or Subject to Death, who by the common consent of all Divines, would not have otherwise have been, had He not so transgressed. Now what doth that Curse mention'd, *Gen. 3. 3.* relate to the *Mortality or Immortality of the Soul* ? It's plain no more than, had *Adam* been still in a state of Innocence He had enjoy'd actual Immortality. By the *Power* of God, according to His *Will* prædesigning the same. When I talk of *Immortalizing Spirit*, I look upon it to denote *Power*, and not *Will* of God, tho' you wonder why Mr. *Dodwell* should make a real Distinction between *The Spirit, and the Will of God*, and I as much wonder why you should not, as to the Conceptions Man is capable of forming a Distinction of the Attributes of God. For *Will* is necessarily antecedent to *Spirit*, and those Divine *Emanations or Influences* of the Holy Ghost on the

Prophets were given them, because God had *Willed* them so to be convey'd before-hand. I know that Schoolmen talk of the Attributes of God in a Metaphysic Sense, and in high raptures very oft, *That every one of the Attributes of God, is God Himself, and that there is no distinction of them.* But let us now condescend to learn Common Sense, Reason and Scripture without Metaphysicavils, and then I will put this question, whether Mr. *Dodwell* be not more in the right than you, to ascribe the Existence of a Being in a Perpetual State, or State of Immortality, rather to the *Spirit of God*, which implies *Power* to conserve that Being in an *Eternal Duration*, than to the *Will of God*, which must imply a subsequent Execution of a Thing *Willed*, or by the *Eternal Will* design'd?

As for your other Reasonings or Argumentations, seeing they depend upon a Pre-carious Supposition, *viz.* That the *Soul* is a *Substance*, as appears by the Difficulties started, *That it is necessary that God should, to make Good Men capable of Eternal Duration, give them a new Principle of Substance, or add a new Substance to their Souls, as His Obscure Expressions concerning the Nature of the Soul seem frequently to signify*; as for those Reasonings, I say, either from Him, or You, they, as to me, are insignificant, because

cause both of you take that to be granted which is not, nor, indeed, in Reason, ever ought. So that the Dispute is no more than if you both should talk of the *Substantiality of Motion or Thought*, and deduce Problems whether it were of perpetual Duration, or not. Therefore I shall proceed, as I before laid it down, on those heads proposed, pag. 100. only with this Limitation, or Alteration, by using the Word **Man** instead of **Soul**; as,

1. *That Man is not Immortaliz'd actually by the Pleasure of God to Punishments.*
2. *That the Union of the Divine Baptismal Spirit is not that Power which Immortalizes Man; but only a Conditional Grace, requisite to gain Immortality of Happiness by.*
3. *That the Bishops are not the only Conveyers of this Immortalizing Spirit, or Conditional Grace, as I call it.*

Now if I am able to make good these Positions, or Assertions, by consequence, I shall have occasion some way or other to answer every Argument. This Learned Gentleman urges, as the true Ground of God's conferring *Immortality on Man*, either such as is call'd *Properly so, viz. to Rewards, or Im-*

*pro-*

properly so, viz. to Punishments, *Præmon.* paragr. 2. For my Opinion is, and I hope to prove my self in the right, That by our Saviour's coming into the World, *Man* was restor'd to a Capacity of obtaining and enjoying Immortality of Life, which Adam by Original Sin had forfeited, and that there was no Change in the Nature of Man, by the addition of a *Baptismal Spirit*, to entitle *Him* to Immortality.

These Propositions as they seem to infer great difficulty of Proof, I doubt not but that my Reader will be apt to enquire upon what *Manner* and *Methods* of proof I intend to insist on. To which I briefly answer, On the *Authority of Divine Revelation*, and not the *Primitive Fathers of the Church*, because I find in them almost as many different Opinions about a material Controversie, as there are Fathers of the Church; and altho' they in any Historical Narration requiring only the proof of Antiquity, as being nearer the times of an Action, than we now are, (tho' even then they may be deceiv'd in a Narration, as well as we frequently are in things done in this our Age) may gain better Credit or Belief; but when a Controversy arises, in which the *Sons of this Age* by Learning and Education, may be as competent Judges of the Truth of the Thing in Debate, as the *Fathers of the former Ages*, I see no reason why

reason why Antiquity in such a Point should pass for an undeniable proof, at least such an one as ought *not in Civility* to be cavill'd at. 'Tis upon this account I quote none of those Primitive Fathers, Mr. *Dodwell* cites of the first Ages of the Church, who asserted and abetted the *Mortality of the Soul*; but only say, it is well that they escaped being Burn'd by an Ignominious Hand in our Nation, at the instigation perhaps of some zealous Father, or other, of our Present Church; so letting those good old Gentlemen's Authority alone, I pass on to consider, and discuss my first Proposition.

i. *That Man is not Immortaliz'd actually by the Pleasure of God to Punishments.*

Now to make a narrow Scrutiny into this Proposition. It will be necessary to explain what I conceive this Learned Author to mean by *the Pleasure of God*, and what by *Immortaliz'd actually*; for if I do not rightly apprehend, and understand the Author, I may do against his Opinion, as many have done against mine, *viz.* Argue against what He never Meant or Intended, which many have done against my asserting the *Materiality of the Soul*. Wherefore I find in the Holy Scriptures, That *Pleasure* denotes either *Will or Delight*, i. e. the Faculty of a Living Crea-

Creature apply'd to Man, call'd otherwise the *Faculty*, or one of the *Powers of the Soul*; or a *Passion* resulting from that Faculty call'd *Delight*, or a *complaisance*, or a *grateful Acquiescence in a Thing Done or said*. Now as it is apply'd to God, it must be so in our Conceptions of Him, because our Finite Understandings are not otherwise capable of judging of the Nature of God, but by some reference to our own. As *Isaiah* says of God; *Remember the Things of Old, for I am God, and none else; I am God, and there is none like me, and I will do my Pleasure*, ch. 46. v. 9. 10. Thus again, *God will do His pleasure on Babylon, and His Arms shall be on the Chaldeans*. ch. 48. v. 14. which Phrases, or Expressions, relate singly to the *Will of God*, as we conceive it a Faculty inherent in Him. Then we find it taken for *Delight*, as, *Is it any Pleasure that Thou art Righteous?* Job 22. v. 3. Again, *Have I any Pleasure at all that the Wicked should dye, saith the Lord God? And not that He should turn from his Ways and Live?* Ezek. 18. v. 23. so in several other Places, too numerous here to insert. So that upon the Grounds of these two Significations, They being the *only* to which this Expression can relate, Mr. *Dodwell* must mean, *That God Wills*, as in the first Acceptation of the Words: or *Delights*, as in the second, in *Immortalizing Men actually to Punish-*

Punishments ; in both which Senses, I aver, that God never intended to Immortalize Men to Punishments.

The first Notion of *Will* intimates a Power, arising from God's *Absolute Dominion* over all his *Creatures* ; notwithstanding which, tho' He could not do any injustice to Us his *Creatures*, if He should upon that principle of *Absolute Dominion* condemn Us to perpetual or Immortal Punishments ; yet He is pleas'd so oft, and so *very frequently* in Holy *Scriptures* ; nay, I believe, I may say *always* to declare that Power *limited*, and all Punishments that He inflicts, *conditional*, that nothing can be more plain, wherefore I think it a very true deduction that He *Wills* no Man to *Immortal Punishments*. This was evident in the first Curse denounced, *Gen. 3*. The Condition was, that if *Adam* eat of the forbidden *Fruit* he should die, v. 3. because He did so, v. 19. *Unto Dust shall thou return*. It would be in vain to show the whole *Tenour* of God's *Justice* in the *Economy* of the *Jewish Nation*, and to heap up *Texts* to prove, that God Almighty was never *willing* to punish the *Wicked*, but that He did it *always* with *Reluctancy*, and the *Heinousnesses* of *Offences* generally *excited Consent*, as I may say, to execute *Vengeance* against *hardned* and *Impenitent Sinners* ; because this one *Text* sufficiently proves

proves none to be *Immortaliz'd by the Pleasure of God to Punishment*, and this Text only ought to be particularly scand in reference to the *Immortality of Man by the Pleasure of God*, as I humbly conceive, in the Opinion of Mr. Dodwell, tho' He calls that *Immortality of the Soul*; but more of this elsewhere.

The next Expression to be consider'd, is contain'd in these Words *Immortaliz'd actually*; by which, if I understand that Learned Gentleman aright, He means that the Soul naturally Mortal, is necessitated now to live in a State of *Immortality [to Punishments] by the Pleasure of God*, or that God since the publication of the Gospel, has endow'd Ill Men now with a Principle of Immortality, which they had not before. I believe I take the Gentleman right in his meaning, tho' his Expressions are here, and in several other places, somewhat difficult to be understood. So that the result of the whole must be this, *That by the Pleasure of God, Wicked Men who deserve Eternal Punishments, are forced to undergo an Immortality of Misery*; to which, according to the Ingredients (as I may stile it) of their first Composition at the Creation, they were not liable; but would have dyed as the Beasts that Perish, or, as Job says, would have been, as if they had never been. And on the contrary, God by his Union of a Baptismal Spirit, has rendred Good Men

Men capable of, or put them into a fix'd State of Immortal Happiness, to which, before they were never entituled, but would have dy'd as the Wicked before-mention'd. Upon this account says Mr. D. *The actual Immortalizing Souls to Punishment, may possibly be better ascrib'd to the Pleasure of God, than to the Divine Spirit.* Præmon. parag. 2. To which I answer, no, to neither; But rather to Divine Justice, who has prescrib'd to its self certain Rules of Acting, from which it will never deviate, and has also in many cases recall'd the Execution of its Judgments, upon the repentance of Sinners, as in the Case of the Ninevites in Jonas, and of Ahab—*And the Word of the Lord came to Elijah the Tishbite, saying, seest thou how Ahab humbleth himself before me, because He humbleth himself before me, I will not bring the Evil in his days.* 1 Kings, ch. 21. v. 29. In both which Cases God undoubtedly Willed their Destruction; but upon Repentance, turn'd Himself from His fierce Anger, and was Reconcil'd. We may, indeed, say, it was his Will, or His Pleasure, so to do, and so, indeed, it may be said of all his Actions, because He first Wills them to be done, before He puts them in Execution; but if we examine into matters aright, we ought to distinguish between the *Acts of God's Will, and the Acts of God's Justice,* because the former imports an

*Arbitrary Power*, as I may say, grounded on His *Absolute Dominion* over His Creatures; but the latter a *limited Power*, viz. an Acting according to certain *Rules* (as I said before) which He has been pleas'd to prescribe to Himself, and adapted to the Capacity of Man's Understanding, in order to judge of them; and therefore *Abraham* in his pleading for the Wicked *Sodomites*, makes use of that *medium* of Argumentation to God Himself, *Shall not the Judge of all the Earth do right*, Gen. xviii. v. 25. and just before, v. 23. *Wilt thou destroy the Righteous with the Wicked?* nay, even God Himself appeals to the People of *Israel*, *Te say that the Way of the Lord is not equal*. Here now, O *House of Israel*, *is not my Way equal?* Are not your *Ways unequal?* When a *Righteous Man* turneth away from *His Righteousness*, and committeth *Iniquities*, and dieth in them, for *His Iniquity* that *He hath done*, *shall he die*. Again, when the *Wicked Man* turneth away from his *Wickedness* that *he hath committed*, and doeth what is *lawful and right*, *he shall save his Soul alive*. Because *he considereth and turneth away from all his transgressions* that *he hath committed*, *he shall surely live, he shall not die*. Yet saith the *House of Israel*, *The way of the Lord is not equal?* O *House of Israel*, are not my ways *equal?* Are not your ways *unequal?* Therefore I will judge you, O *House of Israel*, every one accord-

ording to his ways, saith the Lord God: Repent, and turn your selves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed, and make you a new Heart, and a new Spirit; for why will ye die, O House of Israel? For I have no pleasure in the Death of him that dieth, saith the Lord God; wherefore turn your selves, and live ye. Here is the whole Scheme of God Almighty's dealing with Mankind according to the Rules of Justice, wherein He declares He will judge the House of Israel according to His ways, I may say their Deserts; and that He has no Pleasure (or Delight, as it here intimates) in the Death of Him that dies. Wherefore if God has made this the measure of his acting in inflicting Temporal Death, I cannot see why by the same Rules of Justice, we should not judge of God's inflicting Eternal Death. In the Parable of *Dives* and *Lazarus*, Luke 16. the same seems to be confirm'd in relation to Future Punishments, *For in Hell he lift up his Eyes, being in Torments*, v. 23. because He had sinned in Living luxuriously, or faring sumptuously every Day, and despising the Poor, v. 19. 20. God sent him to that Place of Torments. And so *Isaiah* says—*They shall look upon the Carcasses of the Men that have transgress'd against me, For their Worm shall not*

dye, neither shall their Fire be quench'd., ch. 66. v. 24. So the same Expressions are frequently us'd in *Mark* 9. v. 44. &c. and denote a Punishment determin'd by reason of Offences, and not by the Pleasure of God. Wherefore this *Perpetuating Human Nature to Punishment*, as Mr. D— expresses it, *Fræmon. Parag. 4.* cannot be so well ascrib'd, as he imagines, to the Pleasure, as to the Justice of God, nay, he seems by the Word *Possible* to diffide in his own Assertion, and I think, I may, in my Opinion, pronounce such a *Doctrine unscriptural*, and against some truly Catholick Principles, and therefore I desire he would *think hard of these Sentiments*, as he owns *Parag. 2.* Unless he can state a farther Limitation to those Words, *The Pleasure of God perpetuating Human Nature to Punishment*, and firmly be bound by those Standards of *Reveal'd Truth*, the Holy Scriptures.

Having thus consider'd the Efficacy of God's Will, as distinguish'd from his Justice, and finding the Grounds of *Punishment in general* ought to be ascrib'd to the latter, rather than to the former; perhaps it may be ask'd me by some Persons vers'd in the Learning of the School-men, whether God be Bound by the Obligation of his Justice to punish all Offenders with infinite Torments? For it is plain, that no Obligation to Punishment arises

rises from the *Will*, because it must be suppos'd to be a *Faculty*, that may *will* ten Thousand Things which it never puts in Execution ?

Answ. *Jus oritur ex delicto*, says the Civilian, And that *Faults give a Right to Punishment*, I look upon to be a Maxim of Eternal Truth, and such an one by which God himself is pleas'd to Act, but is not necessarily *obliged* to punish for every Fault ; because (as I told you before) he has ordain'd and constituted a *Medium*, viz. *Repentance*, to atone for the Punishment deserv'd. So that if no *Repentance* succeed the Fault, I look upon it, that God has *oblig'd* himself, then to punish every Offender in proportion to his Crime ; but whether every Offender against God may deserve *Eternal Torments*, or God is *oblig'd* upon the Foundation of *Justice* aforesaid to perpetuate *Human Nature* to *Misery*, for every Offence, is a Question of great Weight and Consideration. Mr. *Dodwell* thinks his *Notions* answers the Two Grand Difficulties, concerning *Eternal Torments*. 1st. In respect of *Reprobation*. 2d. In respect to *Justice*. For, says he, Seeing God has renounc'd that *Absolute arbitrary Power* concerning the *Equity* of his *Proceedings* with *Mankind*, the *Foundation* of *Reprobation* to *Eternal Torments* is overthrown by what I have now said, because *Adam's Sin* makes no *Man* as he descends from

him, liable to Eternal Punishment: Because the  $\epsilon\kappa\omega\nu$  deriv'd from him, is by the Apostle himself suppos'd mortal, and therefore cannot qualify the Person so descending from him, to subject under Eternal Punishment. So the harsh Doctrine of Reprobation by this is easily avoided, supposing the Nature of the Soul mortal. God may certainly choose what Persons, or Nations, he pleases for his Praeternatural Favours, without derogating from his Goodness, and he may as freely pass others by, and not admit them. And all the Consequence of such a Praeternition in reference to supernatural Favours, would be, to leave them entirely to their own Nature, which as it would admit of no Immortal Enjoyments, so neither of Immortal Calamities. parag. 62. Thus much concerning Eternal Punishments in respect of the Doctrine of Reprobation, which he looks upon to be perplex'd by the Notion of the Soul's Natural Immortality, because it would leave Man in a state of sustaining Eternal Torments by the Arbitrary Power of God, and so indeed it does, but whether his Notion has solv'd this Difficulty, I will by and by consider, and pass on to the second Head in relation to Eternal Torments.

2d. His Notions (as he says) gives the easiest Account of the Justice of Eternal Torments, parag. 63. It is a very great Difficulty in our Modern Theology, to give a Reason

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why the Sins of Finite Creatures should be pun-  
ish'd with endless Torments. The most plausible  
is, That of Dr. Hammond's, Option. Nor do I  
see any Thing harsh, if God do oblige us to accept  
of Eternal Pleasures, under pain, if we do not,  
of incurring Eternal Damnation, pag. 308.  
It is rather agreeable to his Goodness to oblige  
us to be happy, by such means as he knows most  
efficacious to our Reasonable Natures. But this  
can only take place in such cases, where the Per-  
sons are capable of Option; as in Infants dy-  
ing unhaptiz'd, and Heathens, who never  
heard of the Gospel, these cannot make choice,  
and consequently are not liable to be perpe-  
tuated to Eternal Misery. But if God be  
pleas'd to leave both of them to their Natural  
Mortality, there is nothing harsh. Yet In-  
fants may have the benefit of their Innocence  
( Reward they cannot pretend to ) even in their  
Separate State. pag. 309. which is in the  
Air, the "Adns, of the Antients, and the Com-  
mon Receptacles of the Souls of the Just, and Un-  
just, p. 310. They may there receive Irradia-  
tions and Assistancess from good Spirits, tho' in-  
termix'd with Bad; and that Air may have  
more of the Conversation of Good Spirits, as be-  
ing nearer to Heaven, the place of their con-  
stant Residence. This may make their Se-  
parate Condition more happy there, than in the  
World, p. 311. And that the Happiness of  
that Intermediate space between their Death,

+ and the General Judgment, may sufficiently reward the Sufferings of so short a Life as curs is. Tho' they enjoy not the highest rank of Glory as Favourites. Thus have I shown (says He) how God may by means unknown to Us, put it in their Power to attain this greater Honour, by allowing them the Benefit of Baptism in a separate State, with the means necessary to qualify them for it, of Preaching and Faith, pag. 312. As for the Fact that God has done so, I produce great Authorities of the freshest Memory of the Apostolical Tradition.

The Consideration of *Eternal Punishments* being thus stated, 1. In reference to *Reprobation*; and 2. In reference to *Infinite Justice*, I do not see how it can be denied, but that the *Natural Mortality* of the *Soul* better answers those Difficulties, than its *Natural Immortality*. But then the Question comes, whether Mr. *Dodwell* has any Authority or *Warranty* from *Scripture* to deduce such a *Doctrine* from the *Nature* of *Human Soul*, abstractedly considered, or from the *Nature* of *M A N* as a corruptible *Creature*? For those very *Texts* of *Scripture*, on which he grounds his *Argumentation*, relate to *Man*, as a *Living Creature*, and not to his *Soul*, in an abstracted *Sense*. And, indeed, the very *Notion* of the *Soul* has perplex'd all our *Divinity*, and put learned Men to the streights to make the *Scripture* speak every where

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conform to the Notions of Philosophy, rather than be accounted *Infidels* for disbelieving the *Immortality of the Soul*, in such manner as They by the Principles of Education had learn'd.

The Doctrine of *Reprobation* has been so much canvass'd in the World already, that I need not trouble my self, or my Reader, to recite the Arguments on either side, all that I have here to insist on is to enquire, how this Notion of the *Soul's Mortality* takes away the ill Consequences of it. This, says he, is done, *Because Adam's sin, as he descends from him, makes no Man liable to Eternal Punishment, and because also the οὐκών, deriv'd from him is by the Apostle St. Paul suppos'd mortal.* To which it may be easily answered, that as to *Reprobation or Rejection*, this holds not good, whether the *SOUL* be *Mortal*, or *Immortal*, the *Sinner* may still be liable to *Eternal Punishment* upon the account of his having offended an *Infinite Deity*. For, what if the *Soul* be *mortal* in its own nature, *God* can make it capable of enduring *Eternal Punishments*, as well as if it had been *Immortal*, and the giving of it that *Power of perpetual Duration*, would have been justly the part of its punishment. If it had been in its own *Nature immortal*, it relates nothing to the *Reprobation or Rejection* by the *meer Will of God*, as some pretend to explain it, neither

neither does it excuse the harshness of the Sentence either way : For if the Soul ( as Mr. D— calls it ) were made *Immortal* by God, he leaves it to its own Nature, and inflicts Punishments on it for the Sins it committed against his Divine Essence whilst in the Body, superadding nothing to make its Duration a part of the Punishment : And what Mr. D— says, *As it would admit of no Immortal Enjoyments, so that [ meaning the Soul ] would admit of Immortal Calamities,* seems to be no Salvo at all, unless it be totally to destroy that Doctrine of *Reprobation*. For if the Soul be totally lost, or become, as I may say, annihilated, ( for its next to it ) what effect can the Thoughts of that *Reprobation* have ? Only, let us eat and drink for to-morrow we dye, and are reduc'd into a state of insensibility of pain, or pleasure, and therefore we will make the best of it, while we live ; and if we sin, or not, we can only dye, and there is an End of Us. Therefore this Notion of the *Mortality* of the Soul does not salve the Difficulty, that pretends ; As for God's bestowing his *præternatural Favours* without derogating from his *Justice*, I own he may, because *Favour* is a *voluntary Act*. But if God makes *Justice*, in respect of *Damnation*, or *Punishments*, the measure of his acting, and that he is no *Respector of Persons*, *Acts x. v. 34.* Why do we not ascribe his dealing

dealing so severely with Mankind, as some imagine, to the Methods of his Infinite Justice, rather than to his meer Will or Pleasure? He sets before us Death and Life, Deut. 30. 19. call'd the Way of Life, and the Way of Death, Jer. 20. v. 8. wherein we have Choice; and if we execute Judgment, &c. v. 12. and observe his Laws, we shall be in a state of immortal Happiness, nor, as I presume, by Compulsion; so that if we refuse Happiness, we shall be necessitated to Misery. Only there is this consequence in it, I confess, that if we refuse happiness, we shall have no middle state, but be miserable of course, because we had Choice but of Two things. So that the Arbitrary Power of God forces Us not into that state of Misery, but we know the Danger, yet will run into it; God has prescrib'd us Rules how to avoid it, yet we deviate from those very Rules, and 'tis our Crimes, not God's Arbitrary Power, that brings Us to a state of Reprobation. This Notion shewing the Nature of Reprobation may, perhaps, be New, but I look on it to be true, because I would rather reconcile things to Justice, than to Arbitrary Power, if it can be so done, and why should it not? St. Paul in the 9th. Chap. of the Romans (a Chapter particularly relating to Reprobation) treats of the Mercies of God bestow'd on whom He will, and the Favours of God towards

wards his peculiar People, the Seed of *Abraham*, which Favours God may undoubtedly bestow on what Person or Nation he pleases; but on he refers to the case of *Punishments*, as that of *Pharaoh*, v. 17. *Even for this same purpose have I rais'd Thee up, that I might shew my Power in thee*, as if it intimated the punishment of *Pharaoh* with *Plagues*, meerly *that his Name might be declared throughout all the Earth*, as it follows in the same Verse; yet if we refer it to *Exod. ch. 9.* from whence *St. Paul* quotes it, there God gives the Reason of the *Justice of his Acting*, tho' *St. Paul* mentions it not, because *Pharaoh refus'd to let the People of Israel go*, v. 2. nay, exalted himself against the People of the Lord, and would not let them go, v. 17. altho' he had before promis'd, ch. 8. v. 8. 28. And so I am apt to think that is in all other Cases, if thoroughly examin'd, that God punishes none *mero arbitrio*, but, as I said before, *jure Delicti*; But then the main Question is, secondly.

2. Whether it be consonant with the *Justice of God to punish Sins of Finite Creatures with endless torments*? I must own, it is a very intricate *Doctrine*, and never yet sclv'd, as I have met with, to any tolerable satisfaction, unleis by calling it an *Heretical Opinion of Origen*, which is the *New way of Confuting* what we are not able to Answer. But above all, I do not see how Op-

tion,

tion, as Mr. D— concurs with Dr. *Hammond*, or the Hypothesis of *Men dying, and never rising again*, salves the matter. Indeed such Men are safe, and out of danger of Eternal Torments; but what shall we do with those who have heard the *Gospel*, and not liv'd up to the Rules thereof? Why? in Mr. D— Opinion, Christianity is so far from being a Blessing to Mankind, that it is the *most dangerous state imaginable*, because by it he is put into a state of being *Eternally miserable*, and then *it will not be harsh in God to oblige us to accept of Eternal Pleasure, under pain, if we do not, of incurring Eternal Damnation*, pag. 308. Now, is not this a strange sort of Option, or Choice, when we are *oblig'd to do a Thing*? What if *Alexander the Great* had *oblig'd Diogenes* to have quitted his *Tub*, and have accepted of a large and ample Province for his peculiar Government? Can any Man call this *Choice*? Now, if this would be preposterous in Man, as it appears to me it would be so, how ridiculous is it, nay, I may say impious, to charge God with such Ways of dealing with Mankind? If Mankind has a Free Will, and an Understanding, the former must never be *obliged or compelled* in a matter of *Choice*, for it destroys the very Nature of its Freedom, and the latter must be left free also to judge which is most eligible *Evil or Good*, where-ever

*Choice*

Choice is concern'd. If it Err in the Choice of Evil before Good, and the Error be Invincible, the Crime deserves Pardon, nay, can hardly be call'd a *Crime* at all. But if that Error be an *Acting* contrary to Commands, or Right Reason, then it deserves Punishment. But the Instance I have given here is not between *Evil* and *Good*, but between a *lesser Good*, and a *greater Good*, can any rational Man call it *Option*, if we are obliged to choose the *Greater Good*, when our Inclinations are strongly bent to choose the *Lesser*, and we may do it without an Offence also, and consequently deserve no Punishment, where there is no Offence? Sure I am *we charge God foolishly*, as it is express'd, Job 1. 22. to say *his Justice is answer'd* by allowing us a *compulsive Choice*, for it is no better, in *Persons capable of Option*. Now, to bring the matter to a full Issue; God, by setting before us Eternal Rewards, and Eternal Punishments, as Life and Death, leaves Us to our Choice, and if we are so foolish as to choose the latter, 'tis *We do our Selves the Injury*, and not God; that is, we choose the *Ways of Sin and Wickedness*, and refuse to *walk in the ways of Righteousness*, as it is in the Language of the Scripture, and consequently deserve Punishment: Not, as I apprehend it, by reason of our *negative Sinning*, as I may call it, that is, for *refusing to accept*

cept of Happiness God has oblig'd us not to refuse, because such an Obligation is absurd, and no where to be found in Scripture ; but because by that Choice we *actually and positively sinned*, and when we knew what Punishments we must undergo before hand, *viz. Eternal*, we thereby became liable to suffer those Punishments for our *Actual Sins* God denounces against Us. And this I take to be a better Salvo upon the account of God's *infinite Justice*, than *Option*, or any other I have yet met with.

As to those Persons, *viz. Infants unbaptiz'd, and Heathens*, who never heard the Gospel, and cannot, by Mr. D——'s Opinion, be liable to be perpetuated to *Eternal Misery*, (because he ascribes the Greatest of Miseries possible to be endur'd, *viz. Eternal Damnation*, to those who enjoy the Benefit of the Gospel ; strange Benefit, indeed ! if what he says were true) such Persons, I pronounced, just before *safe*, but having considered the subsequent Discourse they are not *safe* neither. For their Souls are in the *Adm* the common Receptacle of the Air, where the Souls of the *Wicked* are also, and the Devils, or Demons themselves cohabit, *pag. 244, 245, &c.* and consequently they *may*, as his way of arguing is, prevail over little *Infants* and *ignorant Heathens*, whatever they *may do over the more learned Heathens*, to work

work in them all manner of Wickedness in spite of the good Angels their Guardians, who attend them but now and then, and are at a great distance. I hope my Reader will pardon me, and Mr. Dodwell also, if I make use of his own *Words*, and his own *Expressions*, to prove what I assert, or in defence of my *Supposition*, as he doth his, — *If God be pleas'd not to leave Infants and Hearthens, who never heard the Gospel, to their Natural mortality, but places them amongst the Company of Devils, and makes them subject to Temptation, as not having the Grace of God to support them, it seems to me, that it would be something harsh ; and Infants by reason of such vile Conversation, may not have the Benefit of their Innocence, but be perverted, and forfeit it, even in their separate state, where one would think they were out of danger.* And they may not receive sufficient irradications and assistances from good Spirits, because they are so intermix'd with bad Souls, pag. 310. and consequently good Spirits may irradiate them also at some time or other, tho' there is no hopes in that place of Converting a Devil to Christianity. Besides that Air, or common Receptacle, may not have more conversation of the good Spirits than any other place, tho' they are nearer to Heaven, the Place of their constant Residence ; for nearness signifies nothing to Spirit, which moves as quick as Thought, and

and never pierces the Medium thro' which it moves, ( if we will believe philosophic Romances. ) Wherefore Conversing amongst Devils, tho' good Angels should visit them sometimes, it may make their separate Condition less happy for the time of their Duration, than it was in this World, whilst they are within the Devil's Jurisdiction, pag. 311. Indeed those good Heathens would have but a poor amends for the Infelicities suffer'd in this Life, by that pretended happiness of that intermediate state between their Death and Judgment, nor would they be sufficiently rewarded for the Sufferings of this short Life, if that were their only Reward. Thus I have shown you how God may by Means unknown to Us, put it out of the Power of the good Heathens to attain any Honour at all, much less become the Favourites of Heaven, tho' you allow them the benefit of Baptism in a separate State, and the Means also necessary to qualify them for the highest Honour in Heaven, viz. of Faith and Repentance, p. 312. Because they are in Bad Company, and he that toucheth Pitch will be defil'd therewith.

Now, I think, I may fairly appeal to my Reader, whether my *May-not-be's* are not as good Arguments, as Mr. Dodwell's *May-be's*, and, indeed, I am ashamed to see a Man of so great Learning so bewilder'd in his Reasoning, as to talk of a *middle state for Souls*

in the Air from the Doctrines of exploded Heathen Philosophy, and erect *Platonisme* for *Christianity*, because the Writers of the Holy Scriptures, and the ancient Poets and Philosophers have jump'd in the same Expressions, pag. 248. He might as well have argued from St. Paul's quoting *Aratus*, τὸν γόνον τομῆν; That the Apostle learn'd his Divinity or Knowledge of God's creating Man from *Aratus* the Greek Poet. All which absur'd Notions about a middle state, and Receptacle of the Souls of Deceas'd, I look upon to proceed meerly from the Opinion of Men believing the Soul to be a spiritual Substance united to the Body, as generally taught by all Heathen, especially *Platonic*, Philosophers.

The next Head of Discourse relates to the Universality of Punishments, as it includes Heathens also to be brought to Judgment at the last Day, and this account I take to be properly ascrib'd to the Justice of God, and that he never gave them such a Nature, or such a Mortal Soul, as rendred them totally perishable i. e. never to be rais'd again from the Dead to give an Account of their Works, at the General Resurrection, if they never could hear of the Preaching of the Gospel. Mr. Dodwell infers right, when he says, *That the Scripture plainly supposes a great difference between the Punishment of them, who had never heard of the Gospel, and those who had heard of it,*

it, and rejected it, parag. 4. It is very true, I own, but it doth not necessarily thence follow, that Sinners, who never heard of the Gospel, shall have *no Punishment at all?* The Parallel Case is, that of the Servant *Luke 12:* Who knew his Masters Will, but did it not, he was to be beaten with many Stripes, but he that knew it not, was to be beaten with some, tho' but few Stripes, v. 47. 48. And as it follows, *to whom much is given, of him shall be much required.* For the Scripture concludes All under Sin, *Gal. 3. 22.* tho', as to Rewards, the Believers have the preference, i. e. That the Promise of Faith of Jesus Christ might be given to them that believe, *ibid.* Now as the Portion of Punishment appears by the fore-men- tion'd Instances to be different and unequal in those who sinned *against*, and those who sinned *without Knowledge*, or *ignorantly*, so it is so General that it excuses none; and as *Damnation* is peculiarly annex'd to *Unbelievers*, so are other Sins of the greatest Dye. Sins certainly which Heathens, who never heard the Gospel, may be guilty of; as *Murderers, Whoremongers, Sorcerers, Idolaters, Liars*, *Rev. 21. v. 8.* But, says Mr. Dodwell, these other Criminals are added there, to shew, that even the Profession of the true Communion, will not secure Persons guilty of such flagitious Sins from the Portion of *Unbelievers*, parag. 5. if they add not farther Care of securing them-

*Selves by Repentance.* And pray, if *Heathens* are such Sinners, ( as it is too notorious *some* were ) do They not *require* care also to secure to themselves Immortality of happiness after Death ? It is very plain by all the Writings of good *Heathens*, that, to deter Men from Vice, and encourage them to Virtue, they threatned *Tartarum*, Hell, where Sinners underwent intolerable Torments by various ways, and on the contrary, to promise to the Good and Virtuous, an *Elysium* and *Tempe*, and all the Delights and Pleasures they imagin'd to be most *Grateful* and *acceptable* to them in this World, that they should enjoy the same in the next. Therefore it cannot but be highly consequent to Infinite Justice to punish the Offending Abominable *Heathens* with Punishments of the same Nature, tho' not to the same Degree of Unbelievers. For as there are Degrees of Glory in Heaven, so there are Degrees of Punishments in Hell, but whether any shall be *Eternal*, I will not presume *positively to determine*, nor say any more than what I have already endeavour'd to prove it consistent with the Nature of *Infinite Justice*, so to Act, if He pleases.

The *Jews* Mr. *Dodwell* thinks liable to perpetual Punishments, tho' they never heard of the *Gospel*, because they were entituled to the *Spirit in Reversion*, and so might be *Entituled*

tituled to the Consequences of it, tho' they lived before the Gospel, parag. 3. Certainly if *unknowing Heathens* were excusable by reason of their Ignorance, undoubtedly *Unknowing Jews* must have the same Benefit, tho' they are really intitled to the *Spirit in Reversion*; That odd sort of *Title*, as well as *Expression*. For what signifies it to have a *Title* [to any Estate, suppose] unless you *know*, that you have *that Title inherent* in you, and can make it out? Can any Man be supposed justly to forfeit an Estate, if he did not *Know* he had a *Title to it*? These are such wild *Suppositions*, that I cannot but admire to hear of them from so Great, and so Learned a Man. For put the Case Mr. C—k has a *Title to a Bp—ck*, and that he has not Skill enough to examine into his *Title*, according to the *Methods of the Law*, but yet tries what methods he thinks best to attain it, and at last sits down after all his pains and search acquiescing, that he *knows* of no *Title* he has, or can find out, shall he therefore deserve any *Punishment* because he had a *Title to a Bp—ck*. Thus it must be suppos'd to happen to many *Ignorant Jews*, who if they had a *Title to this Immortalizing Spirit*, under the *Gospel*, they did not *know* it, nay, never could have found out the same, I verily believe, unless they had liv'd so long, as to this present *Age*, and consulted that Learned

Gentleman also. Besides, tho' I may have a Title to an *Estate in Reversion*, 'tis very uncouth to talk of a *Title to a Spirit in Reversion*, especially where so slender Proofs are made of the Existence of that *Immortalizing Spirit united with the Mortal Soul of Man*. But concerning this else where—

Besides, the *Universality of Punishment* prov'd from the *Universality of Sinners*, the Scripture asserts the same by General Words, or Words importing a General Signification. *As the Hour is coming in which All that are in the Graves shall hear his Voice, and shall come forth; They that have done Good to the Resurrection of Life, and They that have done Evil, unto the Resurrection of Damnation*, John 28. v. 29. As to this Text Mr. D— gives an Answer devis'd in General, That there is no reason to understand Them, as intended by our Saviour himself to mean Universally; or if our Saviour had so meant, he had a Salvo against that also, They might have been admited to the Favour of having been preich'd to, in their Separate State. For it is usual in those Eastern Countries, to use these large Expressions, when they mean no more then was requisite for the Occasion on which they use them, parag. 6. Now if a Man could make this Answer reasonably true, all the General Expressions in the Bible might be reduc'd to Particulars, from *Genesis to the Revelations*

of

of St. John. The General Deluge must be Partial, and tho' All Flesh died that mov'd upon the Earth, Gen. 7. 21. All, in whose Nostrils was the Breath of Life, 22. Every Living Substance, 23. that was capable of being drown'd by the overflowing of the Waters. And so in several other Places too tedious here to insert. But farther, St. Paul says, *As by the Offence of One, Judgment came upon All Men*, πάντας αθώως to Condemnation: So by the Righteousness of One, the Free Gift came upon all Men εἰς ωρίους αθώως to Justification of Life, rendred εἰς δικαιοσύνην ζόντας. And again, *As by one Man Sin entred into the World, and Death by Sin; so Death passed upon All Men*; for that All have Sinned, v. 12. I know Mr. Dodwell excuses the Generality of the Fact by εἰς ωρίους in whom All sinned, meaning in Adam; that is, after the similitude of Adam, who was charg'd as being a Personal Transgressor, and his Posterity after, as involv'd in the Patriarchal Covenants, paragr. 32. And says He again, *The Word All in the former Text ought to refer to those who accept of the Gospel upon hearing it Preach'd*, paragr. 33. For it is most certain, that All individual Men have not the Benefit of actual Justification by the Righteousness of Christ, in the same latitude as wherein the Word is taken, when They are said

to be liable to the Condemnatory Sentence for the Sin of Adam, *ibid.* p. 33. Now to prove such answers insufficient, I shall not endeavour a new Exposition of them, but refer to my Reader to consider why our Saviour declared it to be more tolerable for Sodom and Gomorrah, two Heathen Cities, *in the Day of Judgment*, than for that City or Place, which shall reject the Gospel once offered to Them, as He does *Matth. x. v. 50.* relating to *Capernaum*, ch. 11. v. 24. Sure for our Saviour to tell his Disciples, that *it should be more tolerable for Sodom and Gomorrha, &c* implies that the People of those Cities shall appear, or stand in *Judgment*, tho' they were wicked *Heathen Cities*, and knew nothing of the Gospel. Again, what think you of the *Queen of the South, and the Men of Nineveh rising up in Judgment*, *Luke 11. v. 32.* against the Scribes and Pharisees, who refus'd to receive His Gospel? Certain the *Rising up in Judgment against them*, must mean to confront them at the Day of a General Judgment, and show their *Obstinacy*, that they would not repent at the Preaching of his Doctrines, when the *Ninevites* did at the Preaching of *Jonas*. For the comparative Dispute could not be between the *Ninevites*, and the Jews of that present Age, when our Saviour Preach'd to them; because it refers to the Times of *Jonas* the Prophet,

phet, who liv'd long before our Saviour, and consequently it must relate to a Time when Both shall appear Face to Face to confront each, and have the Heinousness of their Crimes urg'd against them, in Comparison of *Heathens* and *Idolaters*; which, I take only to be question'd at the *Day of a General Judgment*, unless Mr *D*— will give room for the Contest in his *Hades of the Air*, and Convert the *Scribes* and *Pharisees* guilty of those Enormous Crimes, in that State by *Preaching to them the Doctrines of Faith and Repentance*, nay, conferring on them *Baptism in that Station also*.

Thus, I hope, I have made good my first General Proposition, That Man, or the Soul of Man, cannot be actually Immortaliz'd to Punishment by the *Pleasure*, but the *Justice* of God: And, that if *Man* suffer *Eternal Torments* for *Sins*, it is reconcilable rather to the *Justice*, than the *Pleasure of God*, and ought to be *thereunto* upon better Grounds ascrib'd. That Foolish Devise of an *Hades in the Air*, which is pure *Platonisme*, or an *Heathen Doctrine*, I look on to be so *Ridiculous*, that it deserves no *Confutation*, by way of serious Argumentation; but if it happen in my way *casually*, perhaps I may touch upon it. That the *Universality of Sin* implies an *Universality of Judgment at the last Day*, I presume I have as fully prov'd, as so short,

short an Epistle would permit me, and I should be glad some more Learn'd Pen than mine wou'd, if it be possible, set the matter of this Controversy aright, and not leave Mankind dubious thus about the *Mortality of the Soul, or Immortality*; I mean, first State, and make it plainly from Scriptures, if possible, that it is something more than *Breath of Life*, and then talk of its Immortality in Scripture Language, and not in meer Platonism. The next Thing I propose to discuss, is, my second general Proposition.

2. *That the Divine Baptismal Spirit, is not that Power which Immortalizes Man; but only a Conditional Grace requisite to gain Immortality of Happiness by.*

As to the Union of a Divine Baptismal Spirit with the Soul, a Mortal Principle, or as Mr. Dodwell elsewhere calls it, *A Principle indifferent in it self to Mortality or Immortality*, I must confess I have no adequate Idea of such an Union, for I cannot suppose that that Gentleman means, that the *Holy Ghost*, as the third Person in the Trinity, is United Personally to every Man, in order to Immortalize Him. This were to make every Christian to be *God and Man*, with a thousand more absurd Consequences. There-  
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fore He must only mean a *Divine Inspiration*, or *Gift*, as St. Paul calls it, *Act 2. 28.* convey'd by the *Holy Ghost* at *Baptism*, by means of which *Gift* a *Christian* is perpetuated to endure endless *Torments*, or enjoy eternal *Happiness*. Parallel to this is the *Gift of the Holy Ghost* poured out upon the *Gentiles*, mention'd, *Acts 10. 45.* so *Acts 11. v. 17.* Of which *Gifts* there are *Diversities*, but by the same *Spirit*, and there are *differences* of *Administrations*, but the same *Lord*; and there are *Diversities* of *Operations*, but it is the same *God*, *1 Cor. ch. xii. v. 4, 5, 6.* Now that this *Gift of the Holy Ghost* adds no new *Nature* to *Man*, as a constituent *Principle*, to *Mortalize* or *Immortalize* *Him*, but was only looked on as a *Conditional Grace*, in order to procure *Eternal Salvation* by, is easily collected from the *Texts* above-mentioned, *Acts 2.* St. Peter says, *Repent, and be Baptized every one of you in the Name of Jesus Christ, for the Remission of Sins, and ye shall receive the Gift of the Holy Ghost*, *v. 38.* above-mentioned. So when the *Holy Ghost* was poured out upon the *Gentiles*, *v. 45.* St Peter presently adds, *Can any Man forbid Water, that these should not be Baptized, who have received the Holy Ghost as well as we*, *v. 47.* For which reason the *Baptism* of *John* is called a *Baptism with Water*, and that by the *Apostles*, as instituted by our *Saviour*,

a Baptizing with the *Holy Ghost*, *Acts 11. 16.* Whereupon he further says, that *God gave also unto the Gentiles Repentance unto Life*, v. 18. From all which places, and several others I could mention, I presume it evidently appears, that the *Spirit or Spiritual Gift* given at Baptism, was no more than a *Conditional Grace* conferr'd on Man, in order to qualify him for *Eternal Happiness* as a *Christian*, being the plainest, surest, and safest way to *Heaven*. Not *exclusive of all others*, who are *out of the possibility of receiving Baptism*, as I will prove by and by, tho' the Words mention'd by *Mr. Dodwell, Mat. 16. 16.* are as general, as those relating to our *All dying in Adam*, parag. 31. In this Sense I take the Words of the Church Catechism, when it says in Baptism, *An Inward and Spiritual Grace, is given us as a means necessary to Salvation*, which means, both *Heathens* and *Jews* wanted; but it doth not therefore follow, they shall either return to their Primitive non-existence, or be instructed in the separate State, in order to *Salvation*. For, I pray, if *Heathens* or *Jews*, who never heard of the *Gospel*, do, or may exist in that separate state till the *Day of Judgment* by what *Power* do they gain any *Existence* at all after *Death*, seeing their *Souls are Mortal*? Doth *God's Spirit* give them that *Being*, in order to convert them by

good Angels, by Faith, Preaching and Repentance in the Regions of the Air, where that middle state is appointed? This cannot be, because none but the Baptismal Spirit gives Life? Nor can it be done by the *Pleasure of God*; because they that are there condemn'd to perpetual Punishment, are only such as have heard of the Gospel, or have a *Title in Reversion* (as Mr. D—— calls it) to the Benefits and Consequences of the Gospel, and either rejected it, or would not make their claim to that Title Good. If such Souls are only Resident in that middle state, Good, Pious and Virtuous Heathens must therefore seek for a Power of their own making, or finding out, if they would but attain to live in this middle separate State; but its hard that they must be forc'd to do so, seeing they found out the *Place* before ever any Christian or Jew heard of it. They may hope to be translated to an *Elysium*, where the Gods Ολύμπια δόματ' ἔχοντες, (shamefully cited with many more Expressions out of *Plato*, and some Greek Poets, to prove Christianity by, pag. 96. to pag. 100.) Revel, and delight themselves after Death, as it were, *Basking in Immortality*; but it is All in vain for either good Jews, or good Heathens to expect, tho' God our Saviour would have All Men to be sav'd, and come to the Knowledge of the Truth, 1 Tim. ch. 2. v. 3.

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For, says Mr. Dodwell, they must dye, as the Beasts that perish, and they have no hopes to gain an Immortality even of *damnation*, much less to have their Reward for the good Works done in the Flesh. But how inconsistent this is with *Infinite Justice*, I have already proved from Arguments of Reason, and the Authority of Scripture.

After the representation of *Nephesh*, *Ruach* and *Neshamah*, as Words denoted to correspond with the *Body*, *Soul* and *Spirit* in Scripture, too mean to be call'd an Argument to prove it so, because it is as *one*, *two* and *three*, He puts the Question, *What difference is there between the Platonical Notions, to those of the New Testament?* But that the Sacred Writers more frequently call that  $\Pi\kappa\mu\alpha$  which the Platonists call  $\Lambda\beta\gamma\alpha$  or  $N\kappa\varsigma$ ? The reason of that is manifest, because the Scripture ascribes that superior Power in a Man to a *Divine Breathing*, Gen. 2. 7. yet both Mortal, pag. 23. till a  $\Theta\kappa\iota\sigma$   $\Pi\kappa\mu\alpha$  Immortaliz'd that superior Power or Soul. So when Souls are made  $\iota\sigma\alpha\gamma\gamma\epsilon\lambda\omega\iota$  by the addition of this *Adscititious Spirit*, they are then qualify'd, and not before, for the higher Degrees of *Punishment*, viz. With the Devil and his Angels, for whom *Hell* is prepar'd only, but they are not yet there, but their present Place is the *Darkness that is nearest the Heavens*, the *Regions of Light*, p. 31. And as Christians

side

side with the Devil, and become his Partisans against Christ, and his Angels, who are in constant mutual Hostility, their Souls shall be adjudged to the same Place where the Devils now lie under Confinement reserved in Chains of Darkness, or Condemned to outer Darkness, *ibid.* All this they gain by having that *Adscititious Spirit* Πνεῦ μα Θεῖον superadded to their Natures, called the *Divine Baptismal Spirit* united to their Souls, pag. 29, 30, 31. What now? What have we an *Adscititious Spirit* to qualify the Souls for Punishment also? I thought they were Immortaliz'd by the Pleasure of God just before to Punishments? No, that is not all it seems. But this Qualification to higher Degrees of Punishment (a most Excellent-Qualification indeed!) can only concern those Souls, whose Nature had been Exalted and Improved by the Accession of this *Adscititious Spirit*, as deriv'd to them in Baptism, or convey'd in Reversion; others were not *ισάγγελοι* in Nature, and therefore not so qualify'd to share in the Punishment of lapsed Angels, parag. 8.

Was there ever such a Medly of Doctrines broach'd in a Christian World? Or was ever Paganism quoted before to establish the Fundamentals of Christianity? The Arguments of Heathens may be us'd confirmatory of Christianity, but I hope we have surer Foundations to build Christianity it self on. And all

all this done, to find out a way, or some Principle or other, to *Immortalize the Soul of Man*, least Offence should be given to question its Immortality, so that a Thousand ridiculous Opinions must be extorted from Scripture and Philosophy, for a Justification of our *Souls Immortality*, or else the Current of the Age will be displeas'd with us, when as not one Argument that I find in all this whole Book relates to the *Souls Immortality*, *abstractedly* considered, but to *Man's Immortality* under several Denominations : As call'd sometimes the *Earthly Man*, and sometimes the *Spiritual Man*, the *Natural Man*, the *Worldly Man*, the *Heavenly Man*, all still relating to the *same Man*, in respect of his *Composition*, tho' He receives different Denominations from the Qualifications He is endow'd with. When the Apostle speaks, *Rom. 7.* of the Law being *Spiritual*, that it killed him, being a *Carnal Man*, and that when the *Commandment came*, *Sin reviv'd*, and *He died*, *v. 9.* call'd the *Body of Death*, *v. 24.* Can any Man imagine St. Paul to have been two Men, *i. e.* a *Living Man without the Law*, and a *Dead Man under the Law*? Sure I am, none can be so foolish, as to imagine this distinction necessary or Requisite, though I fear I shou'd find many such Grounds of Argumentation in Mr. *Dodwell's Book*, would my Time and Pati-

patience permit me to scan over every particular Argument. But I will now only proceed to prove, as I promis'd, *That Men in General, according to the Tencur of the Holy Scriptures, were ordain'd to perpetual Happiness or Misery; and that those who receiv'd the Benefit of Baptism, call'd an Union of the Soul with a Baptismal Spirit, have no new Substance or Power superadded to their Natures by which they are Immortaliz'd, but that God by his sole omnipotent Power Immortalizes every Man, either before, or after a General Resurrection, in order to receive the Reompence of his Good or Bad Deeds done whilſt He liv'd in the World.*

As to the Authority of the Fathers, and Primitive Christians of the Church, I have delivered my Sentiments already, and if they had *All* declar'd it their Opinion, that Man was *wholly Mortal*, without troubling the World about the inexplicable Nature of the Soul, as to its Essence, I think they would have taught us true Doctrine. Not that I therefore should have embrac'd it, because the *Primitive Fathers*, or *Primitive Mothers*, had said it, but because I look upon it to be a *Doctrine Consonant to Reason, and Reveal'd Religion*, and that no other *Doctrine* can be made so in relation to *Living Man*; notwithstanding this new erected Scheme of *Immortalization* by an *Adscititious Spirit*,

and *Præternatural Principle* in Baptism. But amongst other Texts of Scripture, cited by Mr. Dodwell, to prove the *Mortality of the Soul* (not drawn from  $\pi\nu\o\eta$ , and  $\omega\nu\o\mu\alpha$  two Words sometimes apply'd promiscuously for one and the same Thing, and sometimes differently for two distinct Things) I Wonder that he did not cite that of the Apostle in 1 Cor. 15. Chap. especially seeing he is very Argumentative about the  $\epsilon\nu\o\mu\nu$  of God, mention'd in the same Chapter. The Words are these, and seem to be of force in the Original, tho' not in the Translation? 'Ετεὶ τι  $\omega\nu\o\mu\o\sigma\o\w$  δι βαπτίζομενοι ὑπερ τῶν νεκρῶν, εἰ δὲν νεκροὶ εἰς ἐγειργασθαντείς, v. 29. The Translation is thus. *Else what shall They do, which are Baptiz'd for the Dead, if the Dead rise not at all.* But it ought to be, if they that are wholly dead, (totaliter mortui, speaking of Persons, not Carcases, and the Word  $\delta\lambda\omega$ ; is conjoin'd with  $\nu\nu\o\mu\o\iota$  not  $\epsilon\gamma\o\mu\o\iota\alpha\mu\o\iota$ ) are not rais'd to Life again! And the Deduction is conclusive enough: If All that made up Man be rais'd, All that made up his Composition, when Living, died certainly, for Resurrection to Life necessarily implies that the Thing was *totally dead, which is totally reviv'd*, which can never be said of a Being *Naturally Immortal*. Nor will the common shif of saying, *Man is totally dead, if his Soul be separated from his Body*, avail; because t.

in Fact, it is not so, for the *Body* only is supposed *Dead*, and not the *Soul*, which is but Man's dying *partially*, or in one half — As our *Heathen Poets* express themselves, — *Parte mei meliore supertes* — 2. Because, if so understood, it could not be an Argument cogent enough to prove the Resurrection, as is there intended. For the Question is not about the Resurrection of the Bodies, τὰ Σώματα, but the *Persons* οἱ νεκροί and so in several other Places of this Chapter, nay, I think, I may say, all the *whole* *Bible* over still in the *Masculine Gender*: Again, the Apostle was to confute the *Pharisees*, as well as the *Sadduces*, I mean, to make his Argument good against those who held there was *Angels* and *Spirits*, as well as those who held neither: Now the Concession to the latter, was in order to proof — Suppose Man dies *wholly* [ *Body* and *Soul* ] yet He shall be *wholly* rais'd again, else ye are very *unwise* to Baptise for the *Dead*, if you expect not a Resurrection, or Revivification of the *Whole Man*. Here the *Sadduces* must be silent, and satisfied, but not so the *Pharisees*, because they that taught, and believ'd the *Soul* a *Spiritual Substance* *natural*ly *Immortal*, and *immediately* received into *Happiness* or *Misery*, after *Death*, could not be sensible of the *Efficacy* of such an Argument, because they might reply, what signifies

nifies it whether ' This *Lump of Earth*, this ' *Dead Carcass*, and but a *Prison of the Soul*, ' rise, or not, our *Souls* go at our Deaths into ' *Immediate Happiness, or Misery*, and are ' capable of enjoying both to the utmost per- ' fection, without the *Clog of the Body*: ' Tis ' true, if the *Body shall rise again at a Gene- ral Resurrection*, 'tis more than we Know, ' or Believe, but there seems no necessity for ' it, in respect of Enjoyment of Happiness, ' or Misery. Therefore we don't *Baptize*, or ' wash the *Living Body*, in hopes that the ' *Dead Body* shall be rais'd, but we *Baptize* ' the *Living Person* in hopes our *dead Friend* ' shall, by the benefit of such *Washing*, be rais'd ' to a *Living Person* again, or qualify'd for ' the State of a *Resurrection to Life ever- lasting*. This is the natural Reasoning from the Words, and would much derogate from the force of the Apostle's Argument, if it did not prove the *Necessity of a Resurrection of the θλως ῥεγάν*. Besides, I do not find that it ever was question'd or debated, whether the *Body*, consider'd *abstractedly*, was, or could be rais'd from the *Dead*; for all *Heathens* look'd upon it as *impossible or ridiculous*, and therefore the *Greeks*, who sought after *Knowledge*, knowing this *Distinction of Soul and Body into two Substantial Parts*, laugh'd when they heard St. *Paul* talk of a *Resurrec- tion of our Bodies*, undoubtedly consider'd, in their

their meaning, for St. *Paul*, nor they could never mean a Resurrection of *A Soul*, which could never die; because that also might have deserv'd Laughter too. Wherefore St. *Paul* in all his Reasoning about the Resurrection makes no distinction of Bodies being rais'd, but speaks always *Personal*, when he argues of the Resurrection, as *αναστασιν μελλειν επειδη νεκρων*, Dead Persons, because it immediately follows, *δικαιων τε, και αδικων* of the Just and Unjust, two Attributes which can never be ascrib'd to Body abstractedly consider'd, *Acts 24. v. 15.* So in the whole current of the 15th Chapter of the first Epistle to the *Corinthians*, we find νεκρον to mean Persons, and therefore St. *Paul* might, upon a double Account, call them *Fools*, *1 Cor. 15. 36.* Who should put so ridiculous a Question, as, *With what Bodies do the Bodies of the Dead come?* v. 35. no, it is Πως εγειρομαι ει νεκροι; *How are dead Persons rais'd at the last Day?* What kind of Body will they, who are so rais'd up from the Dead, be endow'd with? A *Glorify'd*, or not *Glorify'd*, *Natural* or *Spiritual Body*, v. 44. And the Difficulty is wholly resolv'd into the Omnipotence of God, *Who gives them such a Body as pleases Him*, v. 38. where the Word *Body* denotes not a Bulk of *Flesh* modify'd into *Human Shape*, but a *Comprehension* of the *Whole Man*, as once a *Living Creature*, so express'd

press'd Mat. 27. 52. When many Bodies of the Saints arose, and entred ( not abstracted from Souls unquestionably) into the Holy City. But to proceed to my first Design.

If Man therefore, be wholly *Mortal*, the Question is, whether none but who are *Baptiz'd* are capable of being *Immortaliz'd*? For all Parties, tho' they disagree in the Nature of *Soul*, own *Men* will be *Immortaliz'd* after the Resurrection, tho' Mr. *Dodwell* supposes none but those *entitled to*, or *endow'd* with, a *Baptismal Spirit*. I presume I have made it appear, that by *Baptismal Spirit*, must be meant, some *supernatural Gitt of the Holy Ghost*, and not the *Holy Ghost Personally* united to this mortal Principle, the *Soul*, to *Immortalize* the same : If so, *Baptism* can be no more than a *necessary Condition* to gain *Immortality* by in the *Christian Church*, and so it seems in the *Sense* of the *Church of England* before cited, and of the *Scriptures* also. Nay, not only *Baptism* is made a *Condition*, but also *Faith* and *Repentance*, are other *Conditions* to make it truly a *Christian Baptism*, as *Mark*, *He that believeth, and is Baptiz'd, shall be sav'd*, ch. 16. v. 16. where *Faith in Christ* is to precede. Again, *Repent, and be Baptiz'd*, *Acts* 2. 38. Here *Repentance* is made *requisite* to a *valid Baptism*, *vid. Acts* 18. v. 8. Now, no *Man* *sure* will call a *Condition*, an *Immortalizing Spirit*,

or Power, which can give Immortality. You may as well say, *Faith and Repentance* are two *Immortalizing Spirits* also. By one *Spirit*, [meaning the *Holy Ghost*] we are all *Baptiz'd into one Body* [of Christ] whether *Jews* or *Gentiles*, *Bond or Free*, 1 Cor. xij. 13. says *St. Paul*, in the very same Chapter discoursing of the different *Spiritual Gifts* of the *Holy Ghost*. But I do not find thereby that we *put on Immortality*, but only are thereby admitted into the *Pale of the Christian Church*, under certain *Means and Conditions* to obtain everlasting Happiness by. It is observ'd by *Mr. Dodwell*, pag. 20. That *God granted St. Paul, All that sail'd with him, Acts 27. 24. yet on Condition that they All would abide in the ship*. Now, who can make this *Condition* the *Cause* of their being *sav'd*? You may make it the *means*, which *God had ordain'd*, in order to save them from being *drown'd*, but *God himself was the Cause of their protection and safe-guard*. It was his Almighty Power that preserv'd the *Ship* in that violent *Storm*, and his Guidance to rely on *Him* for *Salvation*, in the *Way* he had before directed and commanded, that secured them. Thus when we talk of an *Immortalizing Spirit*, we must mean, some *efficacious Cause* which *superadds an active Principle or Power it had not before*, by which a *mortal Nature is actually Immortaliz'd by the*

*Effects of its Union*, if I understand Mr. Dod-well aright, not an *Occasional Cause*, as I may call it, or a *Conditional means* to work in us such a *preternatural Principle*, or spiritualiz'd *Nature*; no more than if I bid a Man avoid such a *Road*, and choose such a *Road*, and He will *Travel safe*, is the *Cause* of his *safety*; but 'tis his own *activeness* of *Body*, with a *judicious Choice*, that made him avoid *Danger*, and obtain *Safety* by my *Directions*. Moreover, to pretend an *Union* of an *Immortalizing Principle* to a *Distinct Soul*, from the *Words*— *The Light which cometh into the World*, out of St. John, 1 ch. 9. or from the *εικών*, the *Image* of the *Earthly*, and the *Image* of the *Heavenly*, 1 Cor. 15. v. 49. is an uncouth way of *Arguing*, because that (as my Old Friend Dr. J. Turner rightly observes) *not relates to Soul*, but to *Man*. Therefore I think it not worth while to unravel this *Controversy* upon the word *εικών*, only I will add thus much, that as the *Image of God*, in which He made *Man* at the first *Creation*, Gen. 1. is agreed on by all *Expositors* to relate to *Man's Reason, Will, and Understanding*, the highest and most perfect *Faculties* of *Human Nature*, by which He most nearly resembles God. So that *Image* here, 1 Cor. 15. seems to relate to the same purpose, inasmuch as *Man* shall be endow'd with far *Greater and Higher super-natural Powers*,

Powers, or Faculties, than ever he had, after the Resurrection, express'd by the *Difference of Glories*, v. 41. by *Spiritualiz'd Natures*, v. 44. by *Immortality*, v. 53. and all Things that may make us still more to resemble the Likeness of God, than ever, by such great additional Perfections.

Now to shew you, That *All Mankind in General* were at the first Creation of the World ordain'd to be Immortaliz'd to Happiness, or Misery ; I shall in the next place endeavour to prove from Scriptures, and the Nature of Infinite Justice. It is an undoubted Maxim of Truth, *That Moral Obligations are perpetual*, and therefore call'd, *The Law which our Saviour came not to destroy, but to fulfill*, Mat. 5. v. 17. And if so, by Consequence, the *Transgressions of this Moral Law, or Obedience to it*, must be coævous with it, at least, very little space after its first implantation by God himself, in the Natures of Men, tho' not by a positive Institution promulg'd. St. Paul seems pretty plain in this case, when the Gentiles which have not the Law, do by Nature the Things contain'd in the Law, these not having the Law, are a Law unto themselves, which show the Work of the Law written in their Hearts, their Consciences also bearing Witness, and their Thoughts the mean while either Excusing, or Accusing them. Rom. 2. v. 14, 15. Thus it is

is plain, there may be a Transgression a, gainst the Laws of Nature, for which every one is liable to Punishment. Now that *Heathens* or *Jews*, who could never hear of the *Gospel*, are liable to the *same Punishment*, as thole who have heard and rejected it, tho' not to the *same degrees of Punishment*, seems every way consonant to Scripture, because I verily believe, *To whom Little is given, of Him Little will be requir'd*, and God always accept's of a *Willing Mind*, according to that a *Man hath, and not according to what a Man hath not*, 2. Cor. 8. v. 12. So that as the Punishment of these Men shall be less, so will their Rewards be less, than those concern'd in the *Gospel-Obedience*. It is plain by the Tenour of Scripture, that there are Degrees of *Glory* in *Heaven*, and Degrees of Punishment in *Hell*, intimated by few *Stripes*, so that neither *Heathens* or *Jews* can hope for the Benefit of *Actual Mortality*: For we must All appear [without Limitation] before the *Judgment Seat of Christ*, that every one may receive the *Things done in his Body*, according to that he hath done, whether it be *Good* or *Bad*, 2 Cor. 5. 10. *Judgment*, indeed, may begin at the *House of God*, against Those who obey not the *Gospel of God*, but end with other *Unzodly and Sinners* of all *Nations*, who must then appear also, 1 Pet. 4. 17. 18. It is said, as St. Paul reason'd of *Judgment* to

come

come, &c. *Fælix*, a Roman, trembl'd, *Acts*, 24. 25. Surely he trembl'd not, as Mr. *Dodwell* would insinuate, because he found Christianity so dangerous a Profession to embrace, as to Immortalize him to Misery, if he rejected it at St. *Paul's* Preaching. For He seem'd to slight his Reasoning; and most likely he was guilty of some notorious Crime or other, perhaps, of many, and the Consciousness of his Guilt, that he should, at a General Judgment, be call'd to an Account for it, which Judgment he never dreamt, of made him *Tremble*: Besides, we do not read one Word about the Nature of Baptism, where the Immortalizing Spirit is required, inculcated to him at that time, so that Mr. *Dodwell's* reason seems groundless.

Again, the Nature of a General Judgment seems to require an *Universal Resurrection* of all *Mankind*; inasmuch, as it is call'd a *Tryal* and *Condemnation*. Now, there frequently happen many Things to be done, which require proof from *Witnesses*, and we cannot suppose all *Acts* of Good or Evil, to be done in the presence of Christians, who are to rise again. Many may be done in Heathen Countries by Christians Travelling through, or dealing with them, which Heathens may be *Witnesses* of those Good or Bad Deeds, as *viz.* Those done by the *Spaniards* in recovery of the *West Indies*, &c. tho'

tho' they never heard of a Gospel. Now, according to Mr. Dodwell's Doctrine, those Heathens shall never rise at the Day of Judgment, to Witness against a Notorious Sinner, which Opinion I think derogates from Infinite Justice. Not that God necessarily requires Witnesses, to discover and prove every Fact done in the Flesh, because He is Omniscient; but as He has reveal'd his Will to act so, in the method of executing Judgment at the last Day, like that of the *Roman Justice, to have the Accusers come Face to Face,* *Acts 25. 16.* We ought to believe, that He will so act. So *Satan is call'd an Accuser of the Brethren, Revel. xii. 10.* Who will stand in the Day of Judgment, and accuse Sinners. And the formality of the Judgment expressed by *things written in Books.* And I saw the Dead, Small and Great, stand before God: And the Books were open'd, and another Book was open'd, which was the *Book of Life.* And the Dead were judg'd of these Things which were written in the Books, according to their Works. And the Sea gave up her Dead which were in it. And Hell [the Grave] deliver'd up her Dead, which were in them, and they were judg'd every Man [not every Baptiz'd Man] according to His Works, *Revel. xx. 13, 14.* So that it seems to be one part of the Business of that great Day, to bring Evidence to prove the Justice of God in his deal-  
ings

ings with Mankind at the last day, which Mr. Dodwell, in many cases, makes impossible to be done.

Thus, I hope, I have clear'd the Point satisfactorily, upon the Foundation of God's Justice, and the Universality of Transgression, that the Judgment of God, at the last Day, must be Universal. I would go on farther to answer Him as to his middle State of the Souls, and Christ's Preaching to the Spirits in Prison, dragg'd (as I may say) into an Argumentation ; but, indeed, it is attended with so many idle Circumstances, as, *The Baptizing of Spirits with Water in that state ; the Teaching of them Faith and Repentance, amongst the Company of Devils ; their Conversion to Christianity, by unknown ways and means* ; tho' they are allow'd to be Spirits, and must want Ears to hear, and Eyes to see, if we judge aright of them, tho' they are Preach'd to, and continually visited by Good Angels, &c. I say, these ridiculous Modifications of Spirits (if I don't strain too hard for a fit Expression) would prompt me more into a Banter, than serious Argumentation about them, so that I purposedly forbear to insist on Discoursing about them at all. Leaving Man as I found Him, and the Holy Scriptures make Him, *A Creature wholly Mortal, but capable of Immortality by the Power of God, with, or without the Union of a Baptismal Spirit, if He pleases*

pleases, according to Man's Original Creation, to circumstantiated, as I have above explain'd it.

Now I come to prove my last Proposition.

3. *That the Bishops are not the only Conveyers of this Immortalizing Baptismal Spirit, or Conditional Grace; as I call it*—

If it be meant, that *Bishops*, as a Superior Order distinct from *Priests*, are the *only Conveyers* of this *Spirit*, I cannot consent to the Truth of it. Because, by the *Scriptures*, *Priests*, *Elders* and *Bishops* seem very oft to be *Synonymous*, and bare one signification, and that *Power* which they derive *Jure Divino* to *Ordination*, seems to be deriv'd from them, *quatenus Priests*, not *quatenus Bishops*. Now, if the *Imposition of Hands* by *Elders* can *convey Ordination*, the same *Power* can convey the *Baptismal Spirit*, and consequently the *Bishops* cannot be the *only Conveyers* of this *Baptismal Spirit*, or *Conditional Grace*, *vid.* the *Offices* of *Bishops*, and *Priests*, and *Elders*, in the *Epistles* to *Timothy* and *Titus*, with that of *St. Paul* to the *Acts*, ch. 20. v. 17. where the *Elders* *St. Paul* called together to meet at *Miletus*, are such, *To whom he gives charge to feed the Flock, over whom the Holy Ghost had made them Overseers or Bishops*, as it ought to be Translated. Who had that Power

Power of Ordination in them. For that a Bishop only does it in our Nation, is an Argument grounded on the Civil Power, who will permit no other to do it here, nor that it proves *Ordination* Sinful, or Unlawful, if it were done otherwise, *i. e.* that is, by laying on of the Hands of several Priests, Elders or Presbyters. This seems to me undeniably evident, from the Authority of Ancient Fathers, and the Holy Scriptures themselves, which frequently make the Bishop and Priest to be the same Order, as St. Paul, in divers of his Epistles, intimates ; which serves to prove, that this Power of dispersing the Word of God, and Admini-  
string the Sacraments, &c. conferr'd by *Or-  
dination*, is really deriv'd from the Bishop, *quatenus* a Priest, and not as Bishop. And did the Canons and Constitutions of the Church, back'd by the Civil Power, give Authority to several Priests to *Ordain*, none, I presume, could call it *Unlawful*, or say, it was contrary to the Laws of God, only to avoid disorder in the Church, as some conjecture ; the Civil Power, or rather the Ecclesiastic Power, formerly supported by the Civil, appropriated that Office to *one peculiar Priest*. For our Saviour, when he bid his Apostles and Disciples *go and Preach to all Nations*, &c. at the first erecting of a Christian Church upon the Faith, St. Peter con-  
fessed

cessed, did not, as we read of, Constitute or Ordain any such Order of Men, as Bishops in the Church ; but their very Commission bespeaks them no more than what we now call *Priests*. And, perhaps, this was done, because the Church of Christ was then but in its Infancy, and wanted not that *supervising* or *over-looking*, as the Word *Bishop* imports, to reduce it into a regular Frame or Body, as afterwards necessity required. For, afterwards upon the Preaching of the Apostles, the Church of Christ growing numerous, and being united in one Holy Fellowship or Communion, consisting of a multiplicity of Converts, the Disciples of Christ thought it then highly necessary to constitute Bishops, such as was *Timothy*, and others, *i.e.* Such an Order of Men, as should *Over-look*, and *Supervise*, the Government of the Church, and prevent Heresies from creeping into it ; and, indeed, to regulate, as *Superintendants*, the whole *OEconomy* of Discipline in the Church ; so that in reality they seem to be no more than the *Prime Disciplinarian Governours of the Church*, *quatenus* Bishops, but as to their *Power of Preaching*, *giving Ordination*, &c. It is deriv'd from the *Priest* (as said just now) and not from the Bishop. This Authority is now executed in the Church by their Chancellors, Commissioners, &c. who have no Power to Ordain,

dain, because they are not *Priests*; but if they were, the Civil Power since the Reformation, and before, having otherwise limited it, they cannot, nor ought not without leave, as our Constitution now is, to exercise that Powet or Authority. Wherefore upon the whole I conclude, that Priests may Ordain Priests, and Elders may Ordain also by Imposition of Hands, so it be done according to Methods deducible from the Holy Scriptures; or from the practice of the Primitive Christians, where the Scriptures are silent. For, as to the form of Ordination we know it is wholly new, what is used in the Church of *England*; but if it were not, may undoubtly be alter'd by the power of the Government or Church. *Which hath Power to decree Rules and Ceremonies and Authority in Controversies of Faith, as it is express Art. 20. of the 39 Articles.* Yet it is not lawful for the Church to Ordain any thing that is contrary to God's word Written, so besides the same it ought not to enforce any thing to be believ'd for Necessity of Salvation, *ibid.* Now all this interferes not with that controverted Principle bellow'd out amongst many of the Bishops being *Bishops jure Divino*, because they are really so, inasmuch as they were constituted by the Disciples of Christ, the chief Governors, and Part of the Christian Church in General, and as far as they are; and may be said to be Priests invested with that Autho-

rity, they derive a Divine right from the Apostles, and the Disciples of Christ. But if any one pretends, that Bishops are a distinct Order of Men *jure Divino*, superior as to his Commission of *Preaching*, and *Teaching all Nations*, &c. I am very much to seek the Foundation of that Divine right then. Therefore it is said in the Articles of the Church above-mention'd, that the Authority of the Church cannot Ordain any thing *besides the same*, i.e. *Unwarranted by the Scriptures*, and that no matters of Faith ought to be enforc'd, not grounded on the Authority of the Scriptures. The deduction on which I shall make from these Expressions in the 20th Article above-recited is this, that be the *Bishops* of Divine right, or not, it is not here to be made a proper Controversy ; but it is plain, that nothing can be done by the power of the Church *contrary to, or besides* God's written Word, so that *Episcopal Ordination*, or *Ordination by laying on of the Elders Hands*, being not contrary to, or unwarranted by the Holy Scriptures, they may be Both done without Sin, if the Authority of the present Government thought fit to direct either. And as *Ordination* restrain'd to the *Bishops* only, seems to be an *Ordinance* of the Church relating to no matter of Faith, it ought not to be enforc'd to be believ'd as necessary to *Salvation*. Now what is not necessary

fary to Salvation, I look upon to be circumscrib'd in the Parts of the discipline of the Church, and consequently may be alter'd by the Civil Power, I mean, as to the manner of Exercising that Discipline, so it doth not alter the Fundamentals of the Doctrine, or interfere with the Word of God. As for Example, the Sacrament is a Divine Institution, and implies a Doctrine in it necessary to Salvation, but whether it shall be taken *Kneeling or Sitting*, being the *Circumstantials* of the thing Instituted, the Civil Power may direct lawfully, I conceive, because it is couch'd, and circumscrib'd under the *Discipline of the Church*. Thus Ordination, tho' it confer a Sacred Power to Exercise a Ministerial Function not dependant on the Civil, yet whether it may be done by laying on of the *Hands of Elders*, or by *Bishops*, or *Priests* not being *Bishops*, if a Government so thought fit, may, by the Civil Power only, be determin'd. For in this case the Civil Power is but the *Director of Discipline*, and the *Priest* still the *Ordinator*, or, That Person or Persons, who derives His Sacred Authority from Christ of *Preaching, Teaching* and *Administration* of the *Sacraments*.

Thus have I answer'd, I hope, the bulk of Mr *Dodwell's* Argumentation, tho' not each Paragraph, as the way of some is, and prov'd that the *Immortalizing Spirit* must be a De-

vice of his own, and not well grounded on the Authority of Scripture to perpetuate *Human Nature*; But that *Man*, not any *Distinct Soul* will be *Immortaliz'd* by Christ's Merits in the Christian Church, and out of it according to Rules adapted to the satisfaction concerning the *Philosophic and Scriptural state of the Dead*. I will next briefly treat, and ask pardon of every one, if I have used any Expression too *Indecent or Rude*, except those who have so used me. And as for the Order, or Authority of the Bishops to be *jure Divino*, I look upon it to be prov'd better by that I have said, *viz.* By making them part of the Apostolic Church originally Constituted, than by endeavouring to prove them *A jure Divino* distinct Order, and derive their Divine right from their Episcopacy.

Having thus now gone through the substance of the Book, I come to examine Mr. **Dodwell's** Advice to Dissenters, to come and unite themselves under their respective **Dioce-sans**, in order to be made capable of Immortality of Happiness. For, as none could convey this Immortalizing Spirit, in order to its **Baptismal Union** with the Soul, but the Bishops; so according to his Notion, all Dissenters are in a most dangerous and deplorable State, unless they recut to the Episcopacy, as their sure conductors to Heaven. If this

Charge

Charge was really true, it behov'd them all undoubtedly to studly a speedy reconciliation to those pious Fathers of the Church, that can give them this sure *Vaticum* to Heaven. And supposing this to extend to several *Dissenters*, what shall we do with those call'd *Anabaptists*? They must be such a sort of Persons before they come to Years of Discretion to be Baptiz'd, That, as to their Souls, there is no place or Residenee in the whole Universe left for them after Death, no, not even the *Hades* above or below. For as they are Members of Christ's Church, being born in it, they embrace his Doctrines, and believe his Gospel to be true, which one would think should entitle them to Immortality of Happiness. O ! no, says Mr. *Dodwell*, as they never had that Divine *Immortalizing Spirit in Baptism* united to their Souls (supposing they dye before they are able to answer for themselves, or know what Faith and Repentance is) so they can never hope to gain Immortality of Happiness without it. Now this on the other hand looks but odd neither, That they who receive the Gospel, embrace it as the Word of God, Live up to it in their Lives and Conversation, believe it to be the sure Guide, a *Light to their Paths*, and a *Lanthorn to their Feet*, as Holy *David* expresses it, yet that They should be deny'd Heaven, because they disagree not in the

Thing, but in the Time of Administ'ring that Baptism, looks very severe ; and it cannot be deny'd also, but they may be at such years of Discretion, as to be capable of knowing Good and Evil, and also of chusing the Good, and refusing the Evil, which implies emphatically *Option*, by which means one would think they had a good Title to Heavenly Duration, or Immortal Happiness. No ; again, says Mr. *Dodwell*, all this avails nothing, live never so Righteously or Godly, without this *Union of the Divine Baptismal Spirit*, nothing can be done. They may, indeed, be *Baptiz'd with Water*, and the *Holy Ghost* in the *Hades* of the *Air*, and so retrieve their Immortality to Happiness by that, and the Conversation and Protection of Good Angels Preaching unto them, and continually protecting them.

But then I ask, how shall the Souls of such Men get even thither ? They have no right to Live again in any State, unless determin'd by the Pleasure of God to live in misery, or by the *Union of the Baptismal Spirit*, to live in Happiness Eternally. The first of which seems wholly inconsistent with the infinite Justice of God, because I suppose them every way Good and Righteous, conformable in All points of the Gospel, as the Exposition of that Gospel appears to them by the Evidence of their Sense and Reason ; therefore

we cannot suppose them to be liable to *Eternal Damnation*, and the want of the latter Qualification, *viz.* the *Baptismal Spirit* deprives them of *Eternal Salvation*. Now, if they cannot be *Immortal* as to *Punishments*, nor *Immortal* as to *Rewards*, nor yet obtain any visible passage from the *Grave* by any *Supernatural Power* to translate them into the the *Upper Regions of the Air*, to endow them with such fine and noble Qualifications as are there Taught, and Preach'd to Souls, there is but one shift more, and there is an end of 'em at once, *viz.* *To enjoy the Benefit of their Primitive Mortality*, or dye, and never be raised to Life again, tho' this cannot well be granted neither: For, as they are professed Christians, and born within the Church of Christ, they must have some Title, in *Reversion at least*, to this *Baptismal Spirit*, and consequently can have no claim to the *Benefit of their Original Mortality*. What shall we do now with these Men? Truly, in my Opinion, Mr. Dodwell ought in Conscience to provide some place or other, as a *Receptacle of the Souls of these Men after Death*, and not leave them in so uncertain a State, as they must be in, according to his Notion, as not to be able to *Live* or *Dye* at all, to have, or not have, a Duration after this Life, notwithstanding they must be qualify'd for some State or other in the

World, as much as other Men. Sure I am therefore that his Notion must be weak, and ill grounded, as it is ill express'd, by an Intended Substantial Union of the Divine Baptismal Spirit with the Substance of the Soul. If He, or, any one else, will talk of an *Union* that is intelligible, I would desire them, and other *Dissenters*, if it were feisable, to become *United* with Those, now call'd the *Church of England*, in order to a True National Good, which will be beyond his Metaphysical Union in Words.

For as to an *Union* with the *Anabaptists*, if *Infant-Baptism* be the *only* *Obstacle* that keeps them out from the Pale of the *Church of England*, I cannot say, but that the *Church* seems to be in the wrong, not to receive them *their own way*, viz. To Baptize them in the *Church* of riper Years, without the *Sign* of the *Cross*; or *Godfathers*, or the like *Ceremonials*. For I cannot satisfy myself, why that reason which gives an *Account* of *Sureties* performing the *Conditions* of *Faith*, and *Repentance* for *Infants* *Baptiz'd*, as mention'd in the *Church Catechism*, should ever pass so glibly down amongst all *Church-men* without *Examination*, whether it be a good Reason, or no. The Questions are these, *Question.* What is requir'd of Persons to be *Baptiz'd*?

*Answ.* *Repentance*; whereby they forsake Sin; And *Faith*, whcreby They stedfastly believe the Promises of God made to Them in this Sacrament.

*Question.* Why are *Infants* then Baptiz'd, when by reason of their tender Age they cannot perform them?

*Answ.* Because they promise Them both by their *Sureties*, which Promise, when They come to Age, They themselves are bound to perform.

This Reason of the Church I take to be very weak and insufficient; tho' I am of Opinion, that Infants ought to be Baptiz'd, and the Arguments *quatenus ad Homines*, so far as they are brought against Churchmen, seem to me to be on the *Anabaptists* side, if you consider this Reason of the Church, and not the Thing, as it is an Ordination of Christ indefinitely to *Baptize All Nations*, wherein Infants must reasonably be suppos'd to make a part. For how can *Infants* (suppose of 8 Days old) promise? What Obligation do's the *Promise of Sureties* lay on Infants? Certainly it is impossible to be reconcil'd to common Reason one way or other. Suppose, for Example, a *Mahometan* of about 25 Years old, should be taken with a *Dead Palse*, whereby he accidentally becomes deaf and dumb, and his Memory grows totally impair'd, which is equivalent

as to the state of an Infant 8 or 10 Days old in respect of Understanding. If the Priest, zealous of a Convert, should baptize such a Man with *Sureties*, who engage that if He ever recover'd his Senses, He should turn Christian, must He necessarily be so upon recovery? I very much question any such Ceremonial Obligation, and, perhaps, He would say, as frequently to our Shame they do on other Occasions; *What do you think I am bound to be a Christian, to Swear, Cheat and Lye, as Christians do?* No, it is impossible, I that had no Power to consent to any thing, when ill, could not promise to perform the Covenants of Faith and Repentance, nor am I bound to stand to the *Sureties* voluntary Promise for me. For, upon consideration, now I am able to judge of it, I like my own Religion better, wherefore my Promise must be necessarily void, and theirs frivolous and vain. This would be the Language of a Mahometan, and a very Rational Argumentation too, founded on undeniable Truth, viz. That no Man can be oblig'd to do an Impossibility. Now in that state it is as much impossible, that an Infant should promise Obedience to the Covenants of Faith and Repentance, as it is that the Voluntary Promise of *Sureties* should bind him, when he comes to Age. The Church, indeed, may interpret it the consent of Infants, when they are Baptiz'd in the presence of *Sureties*, but the

Reason

Reason thereof is to me as unscrutable, as if they should interpret the *Crying at the Font* (as many Children do) its certain *rejoycing* to be initiated a Member of Christ's Church. Therefore if I were thought worthy to advise, I should think this Reason, with *some Ceremonial Pomp* in Baptism, ought to be amended. But *reform some Churchmen*, He that can, the very *Word Reformation* seems so harsh to them, that it will be an high Provocation to say the Ch—— of Engl—— is not all over Angelical, All Purity. For my part, I would have it declar'd by the Church, *That Faith and Repentance are requir'd, as Conditions and Covenants in Persons Baptiz'd at Tears of Discretion*, who can, if demanded, answer judiciously what *Faith* is, and what *Repentance* is also. And to such Persons only this Answer ought to be limited, when the Question is put, *What is requir'd of Persons to be Baptiz'd?* For as to *Infants*, and the Reason of their Baptism, I think such an Answer as this would be sufficient, *viz. Infants are Baptiz'd, because according to Christ's Institution, they are here, as by a Sign, publickly declar'd to be Members adopted into the Christian Church, by which Adoption they acquire, an inward and spiritual Grace*, as some will believe, tho' perhaps, others will say, they attain no such Grace, till they come to Knowledge of riper

riper Years, so as to understand the Duties of Faith and Repentance. Now, suppose we find two such *different Beliefs*, shall *They* be a Ground of Separation? I do not see that it ought so to be, any more than the Erecting of a May-pole, if Both esteem it *Sacramental*.

This Answer I take to be full and sufficient, and furthermore, that the care of Infants Education in the Christian Religion be committed *primarily to the Parents*, who are bound by the Laws of Christ to educate them in Christianity, that they may learn when they come to riper Years what *Faith and Repentance* is. *St. John the Baptist*, or our Saviour himself, cannot be suppos'd to preach *Repentance to Children of 8 Days old*, who had committed no *actual Sin*, or was capable of Repentance. But their Exhortation and Call was, to Persons of *Understanding and Tears*, who were able to do those Duties of Repentance and Faith; or be sorry, if they did not do them, as they ought. The General Command, in my Opinion, is enough to justifie *Baptizing Infants*, in whom *Original Sin* is wash'd away; ( as some say, tho' others controvert ) which Infants, when they are told at Years of Discretion by their Parents, if living, or some Friends ( who were present at their Baptism ) that they were *Baptiz'd into the Christian Church*, will

will be prompted to enquire what Duties belong to Baptism; and if their Parents, or Educators, do not rightly instruct them, their *Pastors* and *Teachers* ought, in order to breed them true Christians. This is the natural Consequence of this Institution. For the Obligation by *themselves* made, when *Infants*, or that of their *Sureties*, seems to have no Tye, or Influence in the least, on either. Nay, if we examine into Matters, as Things are now settl'd in a National Church, the whole use of *Sureties*, or *Godfathers*, ought to be laid aside, inasmuch as the Reason of them ceases. For the Primitive Christians mightily encreasing, became a Terroir to *Pagan* Princes, upon which they being jealous of their Growing Power, prosecuted them even to death, and endeavour'd to destroy, and root them out of their Kingdoms wherevelf they settl'd. Now Christian Parents under Persecution, having Children, procur'd *Sponsores*, or *Sureties*, to see their Children Educated in the Christian Faith. If they surviv'd the Parents, who were in Jeopardy daily to be murder'd for their Religion. Now, God be thank'd, we are a National Church, out of all danger, I hope, of being persecuted to Death for our Religion, and the Parents not in daily hazard, or dread of being murder'd for it; So the reason of nominating *Sureties* ceases, and the Parents

rents only may now safely, and properly ought, if living, to be Godfathers and Godmothers, to take care of the Education of their Children.

But whether this Expedient, by excluding the *Sureties* at the Font, leaving off the Sign of the Cross, and declaring the Sense of the Church to be different in Baptizing Infants, from that of Baptizing Persons of riper Years, will be sufficient to make a Coalition of the *Anabaptists* with our Church, I am not able to determine, only this good Effect it may have, to demonstrate to the World, that the Church is willing to meet *Them* half way, and join Hand in Hand, provided they do not avowedly make *Priests*, as Jeroboam did of the meanest and most illiterate of the People. And also, if they can be persuaded to Christen their Infants, tho' without the Ceremonies of the Church, according to Christ's General *Institution* and Command, tho' they make an Ecclesiastic Ordinance, that those Infants so Baptiz'd shall give an Account (which their Parents or Pastor shall promise to demand of them, and require, when they come to Years of Discretion) of their Christian Faith, and the Doctrine of Repentance, without being re-baptiz'd. For to urge but one Argument on this Head—Suppose *Infant Baptism* were needless, and the Child be Baptiz'd, no Injury

jury can be done to the Child, or Sin committed by the Person Baptizing. For Christ's General Command of Baptizing all Nations (of whom Infants must be a part, and inclusively meant, unles our Saviour had declar'd the contrary) imports it *Lawful*, tho' they cannot give an Account of their Christian Faith *Themselves*. Nor does it appear, that our Saviour or St. John the *Baptist* (the first Preacher of the *Baptismal Institution*) could ever *possibly* require it of Infants, as above undeniably prov'd. I think therefore if it may be *lawfully* done, why should it be insisted on as a Breach of Union not to *suffer* it to be done? Or not to communicate with a Church that will not do it in every Ceremonial Circumstance, as they would have it done? Again, if a Child die in its Infancy, tho' some may think *Baptism* in that state *needless*, yet because it admits of a *Doubt*, whether it be so or no, and the Arguments incline rather on that side, which declares it *necessary*, than otherwise, why would any prudent Man omit that Duty, by doing of which *Imputative Righteousness* may be through Christ's Merits attributed to his Child, tho' he cannot, or will not be sure, it is *so ascertain'd*, in order to the Remission, or washing away of Original Sin. Now if the advantages on one Hand be so considerable to an Infant, and the Disadvan-

tages

tages, in all probability, so great in case that Infants die unbaptiz'd, as *unless ye be Baptiz'd, ye cannot be sav'd*, why should any Party, or Body of Men, put Things thus to an Hazard? Especially if the Church declare their different Reason of Baptizing Children, and Persons of riper Years. Infants cannot think of depending on *Abraham for their Father*, or indeed on Christ himself for Salvation, whilst they are Infants, much less are they able to bring forth *Fruits meet for Repentance*, before they are Baptiz'd; but I humbly conceive they ought, by this necessary Institution of Baptism, as a *Declarative Mark or Badge*, that they are receiv'd into the Christian Church, To have the Grounds of their Faith, and the Doctrine of Repentance, frequently inculcated to them by their Parents, or Pastors, to be rightly Educated in the Principles of Christianity.

Thus have I summ'd up, in brief, my Opinion concerning *Infant-Baptism*, and so short also, that *he that runs, may read*. If it provoke some Men to Anger, because its a small *Scheme of Union* (if practicable) I cannot help it: My Intention is not to Quarrel at the Institution of the Church, but to be better satisfied in the reasonableness of that Institution in *that manner* as it is. I am hardn'd against *unjust Calumnies*, and oburate against *Scandalous Reproaches* for my Opinions;

otis, and if any shall heap up Coals of Fire on my Head, in order to melt me into a Retraction of any rude Saying, or ill Design, in my Writings, none shall be more ready to do it upon a *just Conviction* than I will: But if, as holy David expresses it, *My Soul be among Lions, and I lie among them that are set on fire*, to destroy me in my Secular Advantages by false Insinuations, and opprobrious Representations, *Even such Sons of Men whose Teeth are Spears and Arrows, and their Tongue a sharp Sword*, Ps. 57 v. to such Men I say, I can make this easy Reply, *That Sub incude & malleo etiamnum durabo*, In spite of unreasonable Back-biters, I shall find the Approbation and Countenance of many pious and good Christians. If what I have said in this, or any other of my Writings, give a *just Offence* to any Person, or Body of Men, I am heartily sorry for it, but if by endeavouring to discover the *Truth*, *I am become their Enemy*, and am also notwithstanding that Endeavour, in the *wrong*, it is my *Misfortune*, and not my *Fault*. Therefore I would desire my Reader to hear both Parties, if he conceives me guilty of giving *just Offence*, for it is an old, and very true Saying, *Qui cunque statuit aliquid, parte inaudita Altera, licet æquum statuerit, iniquus est Judex*, He that hears but one side, where an Accusation is brought, tho' he determine

the Case according to Justice, yet he cannot be accounted a *just Judge*, if he determine it before he has heard both. Now this I am forc'd to add, because these who seem to *most dislike*, and are *most inveterate* against my Opinion, are such who *professedly own* *they never read them*, but with great Fer-  
vency have heard them rail'd at, and ex-  
pos'd in the Pulpit, the unreasonableness of  
which Dealing I will farther examine into,  
when I come to consider the Consequences  
of these Opinions. And this Controversy of  
Baptism, I had not in the least touch'd upon,  
did not the Nature of the Subject lead me  
thereunto, and if I have err'd in that also,  
I should be heartily glad of some better Head  
to reform my Erroneous Judgment.

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## LETTER III.

*A Comparative Disquisition between the Scriptural, and Philosophic State of the Dead, together with an Examination of the Good or Bad Consequences, that necessarily flow from the Opinions of Mr. Dodwell, or Me, concerning the Nature of the Soul, is so requisite in this Case, that I think they ought not to be omitted. Because the First will show how from Heathenism, the Substantiality of the Soul took its Rise, and the Latter will plainly evidece my Fourth General Proposition, Viz. That I have not done the least Injury to Religion, or Christianity.*

**W**HAT I have said in my First Letter, concerning the Opinions of divers great Philosophers, relating to the Nature of the Soul of Men and Brutes,

I shall not here again repeat, but leave my Reader to consider, and reflect upon the Passages here mention'd, and to tell me whether he met with any fine *Encomiums* in Scripture, concerning the Soul of Man, as its being *snatch'd up into the circumlucid Region of the Moon, wrapt in an Ethereal Vehicle, sent down from thence to serve in Mortal Bodies, to Operate therein for a Time, to dwell in several Zones of the World amongst the Zoned Gods, to descend down to the Earth with flagging Wings,* with abundance more such Romantic Qualifications. Which sufficiently testifie that the Chaldeans, or ancient *Ægyptians* (Nations much addicted to Astronomy, and from whom such Expressions seem naturally to be deriv'd) have broach'd this Notion of the Soul's being a *distinct Substance from the Body*. Mr. T——d in his second Epistle to Serena, is very positive that this Notion originally sprung from the *Ægyptians*, and from very good Authority of *Herodotus*, who liv'd long in *Ægypt*, and who had opportunity to search into their Antiquity and Opinions, he being himself one of the ancientest Historians in the World, derives it from *Egypt*, pag. 40. so that I presume it for granted, after the indefatigable pains by Mr. T—— taken in that Letter to find out its original, that we need not seek for any other, to prove the Soul's Existence and Immortality by.

Now

Now as they devis'd the Existence of this Spiritual Self-Subsisting Being, so the first Immortality they gave it, seems (as I have elsewhere observ'd) to be no other than a Perpetual Living in the Bodies of some Men, or other, unto the World's End, commonly call'd the *Transmigration of Souls*. Which Doctrine was of so great Antiquity, that its Original could never be discover'd by History. *Doctrina Melanchthonis, sive de Existentia, & Revolutione Animarum, &c.* says Dr. Burnett in his *Archæolog. Philisoph.* The Doctrine of the *Transmigration, Pre-existence and Revolution of Souls* is very ancient, and as universal as any, when it not only prevail'd in the Eastern World, but in the Western, among the Druids, and Pythagoreans. This Doctrine, I say, as if sent from Heaven, without Father, or Mother, and without any Original known, spread over the whole World. Nevertheless we cannot prove by Philosophy, That the Souls are *Præ-existent to the Bodies, or return often into them*, pag. 192. and so in several other Places of that most excellent and Learned Treatise.

Next to this Authority of the abovemention'd Judicious Author, who has undeniably prov'd it to have been an original Doctrine of the *Druids* (certain Priests of the Heathens, who spread themselves over Germany, nay, over all the World, in very ear-

ly Days) I come to insert that of *Helvicus* in his Chronology, who says, *Hermionis tempore Collegium Druidarum floruit*, i. e. In the Time of *Hermion* there flourish'd a College of the Druids in Germany, which is computed to be *An. M. d. 2148*, about 484 Years after the Flood. Now if so ancient a Nation, or People of the *Druids*, held a *Transmigration of Souls*, that *Transmigration* must necessarily infer, that they held it to be a *Spirit*, or *Spiritual Substance* distinct from *Body*, before it could pass from *Body* to *Body*. And *Moses* could never instruct those *Heathen Nations* in such a *Doctrine*, because by all concurrence of the most ancient *Writers* in the *World*, it's prov'd to be a *Doctrine* many *Hundred Years* before *Moses* was born: That flourishing College of *Druids* being, according to comparative *Chronology*, about 226 Years before the Birth of *Moses*.

After this Existence so establish'd by ancient *Heathen Philosophers*, the next Thing was to endow it with suitable *Attributes*, or *Proprieties*. The first of which was *self-subsistence*, and the second, *Immortality*, which two noble Qualifications when they had bestow'd on it, what might they not confer on it likewise in respect of so glorious a *Nature*? *Self-subsistence*, as it gave it an independent *Nature* on any other *Being*, so *Immortality* gave it the *Nature* of a *God* in respect

pect of Duration. For the *Immortality* Heathens bestow'd on *Human Soul*, was not such as our Modern Writers call erroneously *Dependent*, or *Præternatural*, as continued so in its Immortal State by God. But it was a *Natural Immortality*, or its *Principles* were such, that by them *only* it would subsist for everlasting. At first in *mortal Bodies only* by constant *Vicissitudes* and *Revolutions*, as a *Punishment*, But afterwards as *Philosophy* grew more in *Vogue*, they invented *Tartarus* an *Hell*, and *Elysium*, a *Place of Delight* for the *Residence* of *Bad or Good Souls* after death, with *Torment*, or *Pleasure*, attending them *Orpheus primus cecinit*, &c. *Orpheus the Poet* was the *first that sang of Hell, and the Elysian Fields, Seats of the Wicked and the Righteous Souls, Rewards and Punishments after Death, promising them after the Expiration of this Life, Felicity or Happiness in another.* *Archæol. Philos.* 121, 122, 126. &c. Hence among the *Jews*, there was a *Sect* call'd the *Essens* or *Esseni*, whose *Opinions* concerning the *Soul*, he avers to be taken out of *Homer* or *Virgil*, two excellent *Heathen Poets*, who asserted, *That the Souls, as soon as they were loo'd from the Fetters of the Flesh, as if freed from Long-slavery, did presently rejoice, and mount up on high. The Good live in a Place beyond the Main Ocean, that is neither troubl'd with Snow, Heat, or*

*Showers; but a gentle Breeze always springing from the Sea, fans and delights them, pag. 264.*

The like Difficulty plung'd many of the Christian Primitive Fathers, tenacious of their first Philosophic Principles, that they could not embrace Christianity as consistent with their *Human Learning*, without erecting a middle place for the Reception of Souls after Death, in room of *Elysium* and *Tartarus* of the ancient *Heathens*, which they look'd on to be too gross *Notions* for Christianity to Countenance; because most of those deify'd Great Men sent to *Elysium*, were notorious flagitious Men. Hereupon, many Fathers believ'd the Circle of the Moon to be Paradise, and there the Good Souls to reside until the Resurrection; others an *Hades*, as Mr. Dodwell cites them, with Poets and Orators of *Heathen Original, a Place of Darkness in the Upper Regions of the Air*, appointed promiscuously for the Souls of Good and Bad Men, after their Separation from their Bodies.

As soon as this Doctrine was receiv'd into the Primitive Church, no wonder if the Scriptures were tortur'd and wreck'd to abet it, tho' originally invented by Philosophers, supported by Poets and Orators, and infus'd into most Men's minds from them by the Principles of Education. *Maximus Tyrius* (says Mr. T——d) affirms with Cicero, that Pythagoras, the Samian, was the first amongst the

the Greeks, that durst maintain, that the Body only died, and that the Soul was Immortal, neither subject to Age, or Corruption, and that it existed before it entred into the Body, pag. 29. Afterwards *Plato*, *Thales*, *Anaximenes*, and divers other Philosophers, too long here to repeat, embrac'd the same Opinions, but originally deriv'd from the Fathers of the first *Learning in the World*, the *Egyptians*, in whose *Doctrines* *Moses* is said to be skill'd, *Acts* ch. 7. v. 22. and consequently this Notion of the Soul cannot but reasonably to be originally *Egyptian*. Whoever has a mind to be farther satisfied in this point, let him but read the xth *Chap. p.* of the Book call'd *Second Thoughts concerning Human Soul*, and the *Second Letter to Serena*, and in both these he will find sufficient Arguments from undoubted Authors of Antiquity to convince him, if he will hearken to Reason, and their Authorities, besides what I have above-mention'd.

Having thus traversed the Opinions of Heathens concerning the Soul's *Separate-self-Existence*, and its *Immortality*, I must add the Words of Mr *T——d* on the same Subject —— This (says He) was the State of the Soul's *Immortality* amongst those Nations, who were not illuminated by *Divine Revelation*. The People began it, from them their Children learnt it, and at last it became a part of All

Mens

*Mens Education (as it happens to Opinions generally receiv'd) and so the Learned themselves Believed it, before they had a Reason for it. 'Tis true the Vulgar embrac'd it afterwards (as they do still) upon Trust, or from Authority: But not so, the Philosophers, who offered Arguments for the Soul's Separate Existence and Immortality, pag. 54.* Whereupon notwithstanding these Disquisitions, we ought humbly, as Christians, to acquiesce in the Authority of our Saviour Jesus Christ, who brought Life and Immortality to light through the Gospel. Where he would have done well, when He had mention'd that Word Immortality, to have explain'd whether he meant Immortality of Distinct Souls, or of Men rais'd to Life at a general Resurrection, because that hidden Doctrine was made manifest to Us by the appearing of our Saviour Jesu Christ, who hath abolished Death, and brought, &c.

**2 Tim. i. 10.** Wherefore if Common Opinions raised by the Vulgar, and improv'd by Heathen Philosophers, are so demonstratively prov'd to be the Original of this Substantial Soul of Man, I think it but highly reasonable to examine whether it quadrates with Divine Revelation.

But before I come to examine this, I will give you a short Scheme of Rewards and Punishments, they, in their Writings, allot to Good and Bad Souls, so like a Romance,

or fictitious Scene in Plays, the two grand Debauchers of Principles in Youth, that the like scarce can be parallell'd.

As for those Souls, who were rewarded, some of them were turn'd into Stars or Constellations, others wander'd about after separation in pleasant Fields, call'd *Elysian Fields*, where the Ghosts of the Deceased *Wanton'd and Revel'd* in Pleasures ; some took the same delight in Arms, Chariots and Horses after Death, as when Living. Others being *cloath'd in Air*, and wandring up and down the Earth, bestow'd Wealth and Honour on their Favourites Living, as plentifully now they are Dead, as before. Some again associated themselves with the Gods, and Eat and Drank plentiful with them (but these were generally the *Souls* of Princes and Emperors) on a Food call'd *Ambroſia*, and a Liquor call'd *Nectar*, the Liquor of none but Gods. Others again took Airy Flights round the Universe, and appear'd as *Spectrums*, or Ghosts, to encourage the Good, or terrify the Wicked, or to Reveal something relating to the Subterranean and unknown World, or Things otherwise not to be found in this. The first of these Gods, who inhabited Heaven, is said to be *Saturn*, and next to Him *Jupiter*, and his Wife *Juno*. All Men or Women, formerly Living, and by Common Fame, and no otherwise, Immortaliz'd

mortaliz'd or Deify'd. From whence I take the Original of Canonizing Popish Saints to be deriv'd.

Those Souls, who were assign'd over to Punishments, were condemn'd to a Pit, or Place call'd *Tartarus* or *Hell*, wherein were three stern Judges, *Aeacus*, *Minos* and *Rhadamanthus*, who exercised their Authority over Wicked Souls, by severe Punishments. Condemning one to Roll a Stone up an Hill *perpetually*, which naturally tumbld down again; Another to have a Vulture Eatting or Preying *continually* on his Bowels or Liver; a third to be *eternally employed* in turning a Wheel, a fourth to be set in a River up to the Neck, and to have Apples always bobbing at his Mouth, yet never able to catch one of them, &c. concerning this Place, it is said to have six large Rivers, comprehended in this Verse.

*Styx, Acheron, Phlegethon, Lethe, Cocytus, Avernus.*

Over the first of which a Ferry-man call'd *Charon*, wafts the *Souls* of the Deceased, and has a *Naulus*, or Penny, for his Pains, to carry them over to the *Elysian* Fields on the other side the River; the Ground, perhaps, of the present putting a *Penny*, call'd a *Peters Penny*, into the Mouths of the Deceased,

ceased, who dye in the Romish Church, to pay St. Peter, who is said to keep the Keys of Heaven, for their Entrance in thereunto. But if some Souls happen to be separated from the Bodies by a violent Death, then they must wander about the World for an hundred years, before they can be admitted to be wafted over to the *Elysian Fields*. Murderers are condemn'd to the River *Phlegethon*, call'd by *Plato Periphlegethon*, and others to *Lethe*, a River of Great Slowness, and that brings on the Ghosts a *Perpetual Oblivion*, call'd in the Scripture Language, *A Land where all Things are forgotten*. Other Souls are said to be purify'd with *Brimstone*, deriv'd, no doubt, from the Ancient Custom of Purifying Houses from the steams of *Carcasses*, out of which the Deceas'd were carry'd. Again, they us'd among the Dead another *Purification* of the Souls, which was done by a *Laurel Branch* *dipt into Water*, with which they sprinkled the Souls, with abundance more of such Foolish and Ridiculous Heathen institutions. The Original, perhaps, of *Holy Water* uted by the Papists, to give a *Purity* to Persons entring into Churches, or to drive away Devils out of the Possessed (dipt not in any of the afore-mention'd Rivers *undoubtedly* for that Use) sprung from this Custom in all probability. All which Customs relating to *Funeral Rites*, and

and the State of the Dead, as deriv'd Originally from the Ancient *Ægyptians*, if *Diodorus Siculus*, the Father of Historians may be Believ'd, Mr. T.—d has very briefly summ'd up in one of his Letters to *Serena*. ‘ The Relations of the Body that is to be bury'd, acquaint before-hand the Judges, and the Kindred as well as the Friends of the dead Person with the Day of his Burial ; and after telling his Name, they certify that he is at that time to pass over the Lake. After this there assemble above forty Judges, and sitting in a certain Semicircle, prepared on the side of the Lake, the Boat, which is provided in the mean while by those to whom that Care belongs, is brought thither by the Ferryman, whom the *Ægyptians*, in their Language, call *Charon*. Wherefore they say that *Orpheus*, having seen this Custom when he had formerly travell'd into *Egypt*, compos'd his Fable about *Hell*, partly imitating these things, and partly inventing out of his own Head. Then *Diodorus* goes on to tell that every body may accuse or defend the dead Person, who, if he be prov'd to have led a bad Life, is deny'd the usual sort of Burial. From this Prohibition of Burial in *Egypt*, which was afflicting to the Living, and scandalous to the Dead, the *Greeks* (and from them the *Romans*) had their Notion, that the Soul of the unbury'd were disquieted, and cou'd not

'not pass over the River into the *Elysian*  
 'Fields, turning a noble Practice into a  
 'senseless Fable. Hence you may likewise  
 'perceive how they came by the Notion of  
 'infernal Judges, which Office they be-  
 'stow'd on *Minos*, *Aeacus* and *Rhadaman-*  
 'thus, the most just Princes among the  
 'Greeks. But not to digress, if any false  
 'Accuser appear'd, he was severely pu-  
 'nish'd; and if none accus'd the Dead, then  
 'he was put into his Coffin, and his Rela-  
 'tions throwing off their Mourning, made  
 'a solemn Panegyrick, not magnifying his  
 'Dignity or Family, but commending his  
 'Education, Piety, Justice, Temperance,  
 'and other Virtues. After relating more  
 'particularities to our purpose, *Diodorus*  
 'makes this most judicious Observation.  
 'The Greeks, says He, in their commentiti-  
 'ous Fables, and by their celebrated Poets,  
 'have disguiz'd the Truth of these things, as of  
 'what relates to the Honour of the Just, and  
 'Disgrace of the Wicked; and therefore they  
 'have bin so far from being able by these means  
 'to lead Men to the best sort of Life, that they  
 'are themselves despis'd by the Bad, and deri-  
 'ded for their Folly. But among the Egyp-  
 'tians, the Punishment of the Wicked, and the  
 'Recompence of the Good, not being contain'd in  
 'Fables, but exhibited to our Eyes, each Par-  
 'ty is every day put in mind of their Duties;  
     ' and

and by this Custom there grows the best, and  
 most useful Reformation of Manners. Lower  
 in the same Book he gives a Catalogue of  
 such celebrated Greek Philosophers and Le-  
 gislators, as were initiated in the Egyptian  
 Learning; and repeats again, that Orpheus  
 brought from thence the greatest part of the  
 mysterious Rites ( us'd in Greece ) with the  
 Orgys that are celebrated at their Expia-  
 tion, and the Fictions of Hell. Somewhat  
 lower again, he, that was an Eye-witness,  
 assures us, That the Meadow, which was  
 the feign'd Habitation of the Dead, is a place  
 by the Lake call'd Acherusa near Memphis,  
 which City is surrounded with most beautiful  
 Meads and Groves of Lotus and Calamus.  
 Nor is it improperly said that the Dead inha-  
 bit those places; for that the greatest part, and  
 the most sumptuous of the Egyptian Burials  
 are made here, the dead Bodies being trans-  
 ported over the River and Acherusian Lake,  
 and laid there in Grots made for that purpose.  
 The other Fictions of the Greeks about Hell,  
 do likewise agree with those things which are  
 to this day perform'd in Egypt; for the Vessel  
 for transporting the Bodies is call'd Baris,  
 and a piece of Money to the value of an Obulus  
 is paid for fraught to the Ferry-man, who, in  
 their Country Language, is call'd Charon.  
 There is also near those places, as they say,  
 the Fane of darksom Hecate, and the Gates of  
 Cocytus

Cocytus and Lethe made fast with brazen Bolts. There are also other Portals of Truth; and near these the Statue of Justice without a Head. There yet remain among the Egyptians several other things that gave occasion to our Fables, keeping still the same Names, and the same Actions being perform'd. Here's a most natural Account of the Rise of those Poetical Fictions concerning the Elysian Fields Charon, and his Passage-mony, with the different Mansions of departed Souls, and the several Portals of Hell. All other Origins are false, manifestly absurd and precarious. From which short Scheme, so curtly, and succinctly drawn, of the Philosophic State of the Dead, I pass on to consider now the Scriptural State of the Dead.

After Adam had Forfeited the State of Innocence, He became Subject to Death, by Eating the forbidden Fruit, Gen. ch. v. 3. For which Offence He, and all his Posterity, Patriarchs, and others, All, except Enoch, dyed. And we read nothing in the least of their Death being a Separation of the Soul from the Body, but as the Tree fell, there it lay. All along, the whole Tenor of the Scripture, *All in whom was the Breath of Life*, which God gave to every Living Creature, were by the Flood destroy'd, except Noah, and his Family, and there was an end of them. The first time we meet with Soul, to relate to a Li-

ving Creature, is that place which mentions *Rachel's death*, Gen. 30. v. 18. And it came to pass as Her Soul was departing, for she dyed, &c. which happens only from a wrong Translation, and not the Word it self; because in the Original Hebrew, nay, in the Greek and Latin, the Word signifies no more than *Life*. But if it had, this doth not prove the Soul's *Spiritual Substantiality*, or its *Immortality*.

The next thing to be observ'd in relation to the Dead, in Scripture, is that of *Moses, who died, and was Buried in a Valley in the Land of Moab*, Deut. 34. v. 6. Yet he is said afterwards to talk with Our Saviour. Behold there talked with Him *Moses, and Elias*, Luke 9. v. 30. who appear'd in Glory and spake of his [Christ's] decease, which He should accomplish at *Jerusalem*, v. 31. Now if *Moses's Apparition* had been a *Spirit* (as the Soul is said to be a *Spiritual Substance*) it must have been *Invisible*; If it had not had *solid parts*, It had not been able to talk. But this Appearance of *Moses* was *seen*, and talk'd as the Disciples testified; When God, as a *Spirit* is said to talk, the Scripture says God answer'd *Moses by a Voice*, Exod. 19. 19. that is God made use of a *Sound* to adopt himself to be understood by Mortal Nature. So Matt. 3. 17. Lo, A *Voice* from Heaven, call'd a *Sound from Heaven*, Acts. 2. 2. But when *Angels appear*,

pear, as *Moses* and *Elias* undoubtedly were, they are said to use all the Actions, and Gestures of Men, as *Gen.* 18. v. 2. *ch.* 32. v. 24. *Judges*, 6. v. 11. *ch.* 13. v. 11. *Acts* 8. v. 26. *ch.* 12. v. 7. So that these must be the Persons of *Moses* and *Elias* Glorified by God's special Favour, and exalted to Heaven from the Grave, [ *Moses* ] before a General Resurrection by the Power of Him who rais'd *Lazarus* from the Dead, *John*, 11. 43. and many Saints that appear'd with Him after His Resurrection, *Matt.* 27. 52. who Himself is the Resurrection, and the Life, and whosoever believeth in Him shall Live, tho' he dye, *John* 11. 25. Being a good Encouragement for all Men to live pious and strict Holy Lives, so become Favourites of Heaven, in order to enjoy an antecedent Resurrection to Life Everlasting as *Moses* did.

Now you may remark what a perplexity Philosophy hampers the Judgment with, and what shift is devis'd to evade the force of the Authority of the Scriptures. Here say they, *This must be the Soul of Moses, wrapt in a Body of Air, to make him a Spirit, visible to Human Eyes, because his Body was buried in the Land of Moab.* Do's not any one see now plainly, that this must be a Philosophic Devise, or Trick, to make a Spirit wrapt in a Body of Air? Don't the very Expressions prove it? Besides, seeing 'tis so positively deter-

min'd by such, as call the **Soul**, a *distinct Substance*, able to exist separate from the *Body*, let them but bring one single Instance of *Fact* to prove a *Spirit* so wrapt; or cloath'd with its *Aerial Vehicle*, and I'll believe *All* true. But as it is but a *meer guess*, its impossible to be prov'd, tho' one rose from the *Dead*.

But perhaps, the *Soul of Samuel*, may be urg'd as a Proof, 1 Sam. ch 28. when it was rais'd from the *Dead* by the *Witch of Endor*. To which I answer, suppose it was a *Real Apparition*, its impossible to prove it *Samuel's Soul wrapt in an Aerial Body*, unless we take that for a Proof, because it was *Visible*, when in good Reason and Sense, that is an undeniably One, that it was *not a Spirit*? And besides, I'll give you these Reasons of the Thing being a Juggle.

1. Because she is call'd in the Hebrew *Ob, or Mistress of the Bottle*, that is, a *Pythonisse*, or one that had got the Art to make her *Voice* sound as if it came out of her *Belly*, by which means she did all her *Tricks*.

2dly, She must be a *Cheat*, and necessarily know *Saul*, who was *Taller by the Head and Shoulders than any Man in Israel at least*, tho' she never saw him before; if a *Witch*, she could not but guess it could be none but him.

3dly. She

3dly. She must be a Dissembler, because she pretended to call up whom he had a mind to: Whom shall I bring up unto thee?

4thly, When she saw *Samuel*, she cried with a loud Voice; now if she saw *Samuel* (known to all *Israel*) why did she answer *Saul*, when he ask'd her, *What sawest thou?* I saw Gods Ascending and Descending; those God could not be *Samuel*, whom *Saul* desired her to Raile.

5thly. If they were both in the same Room, how comes *Saul* to ask her, *What seest thou?* If *Samuel* was not visible to *Saul*, as well as the Witch, he either was Blind, or she told him she saw *Samuel*, and so impos'd on him.

6thly. Again she cried with a loud Voice when she saw *Samuel*, What needed she to cry so vehemently to make *Saul* hear her, if they were together in one Room?

7thly. The next thing *Saul* says, *Be not afraid, What sawest thou?* That is, tho' now thou knowest me to be *Saul*, who have destroyed all the Witches in *Israel*, yet be not afraid, Thou shalt receive no hurt, because I have sworn, if thou tell me *what thou sawest*. So it's plain by the Question, *Saul* saw nothing yet, but desired to be inform'd what she saw.

8thly. The Woman that before saw Gods (to magnifie her Art) now saw a *Man* cover'd

ver'd with a Mantle, but *Saul* saw him not yet, by his next Question, *What form is he of?* Which Question he would not have put, if his own Eyes could have been made Judge. Thus all along it appears *Saul* perceived not that it was *Samuel*, by his own Eyes, but by the Relation and lying Report of the Crafty Woman: And as the Woman told him *Samuel* was there, so he bowed and stoop'd to the imaginary Apparition; for the whole Text plainly intimates, That that poor despairing deluded King, hoping by any way to get Comfort to his distracted Mind, seeing God neither Answer'd him by *Urim, Thummim*, or *Prophets*, never saw any visible Apparition.

Thus much for the *Soul of Samuel*, whom it was as impossible for a Witch, an Instrument of the Devil, to raise from the Dead, if he was one of those *Righteous Men* ( as we may reasonably presume He was ) who rest from their *Labours*, Revel. 13. 14. as it is for that *Prince of the Air* to extort that *Peculiar Power* from God himself, as being able to cause a *Resurrection of the Dead to Life again.*

Thus the Word *Soul* having prevail'd amongst our Translators of the Bible, where it ought not to be so, has been a great Occasion of so many Sticklers for it, to make the Scriptures mean *Soul* in a Philosophical Sense, when as it ought not to be so interpreted.

preted. Thus when it is said, 1 Kings, ch. xviii. 5. *The Child's Soul came into him again*; as if it meant some Spirit return'd into the Body again: It is a wrong Construction, and meaning, because nothing could return, but what was gone from Him, and that was only *His Breath*, as it is expressed, v. 17. *His Sickness was so sore, that there was no Breath left in Him.* This is the Scriptural meaning of the Word *Soul* in very many places of the Bible, tho' otherwise erroneously interpreted, as any one versed in the Original Language, in which the Bible was wrote, may evidently see.

That *Death* is call'd *a Sleep*, in Scripture, and that the Kings of *Israel* are said to *sleep* with their Fathers, when they died, cannot be denied. Now if so, we all know that All our Senses in sleep are lock'd up, so that we neither *Hear, Feel, Smell, Taste or See*, much less can understand any one Action, or Thing, whatever. Now, according to Heathen Philosophers, our *separate Souls* do every one of these Actions, i. e. are capable of enjoying all the Pleasures imaginable, and *Plato* tells you positively, *That the Union of the Body to the Soul, is a great Obstacle to its Knowledge, which it has in far greater degrees in its separate State*, vide *Phædon*. But where have we any such Scriptural Information of the *Souls Pleasures and Knowledge in a separate State*, when

the Man is Dead, which I think must reduce Him to many Degrees of Insensibility beyond that of Sleep? When the Scriptures speak of Mans dying, it says, *Man lieth down, and riseth not till the Heavens be no more, they shall not awake, nor be raised out of their Sleep*, Job xiii. v. 12. And consequently *Man*, and not only his *Body* must be in a State of *insensibility* until the Resurrection. Again, *As the Sons of Men dye, so die the Beasts, as one dyeth the other*, Eccles. 3. v. 19. without a Translation of the Soul of *Man* or *Beast* to a separate State of Existence. Thus again, *In Death there is no Remembrance of thee, in the Grave, who shall give thee Thanks?* Ps. 6. v. 5. *Wilt thou show Wonders to the Dead, or shall the Dead praise thee?* Psal. 88. v. 13. To which Questions *Holy David* himself gives the Answer, *The Dead praise not the Lord, neither they that go down into Silence*, Ps. 115. v. 17. So again, there is no *Work* nor *Knowledge*, nor *Wisdom* in the *Grave*, Eccles. 9. 10. meaning by the *Grave*, after thou art *Dead* there can none of those attributes be ascrib'd to thee, tho' the *Heathen Philosophers* say the contrary, as above-mention'd. Moreover, the *Place* to which the *Souls* of the *Deceased* are consign'd, is call'd a *Pleasant-Place*, an *Elysium*, as before describ'd, or a *Tartarus*, a *Place* of *Torments*. But the *Scriptures* make the

the Place of the Dead promiscuously the same, calling it a *Land of Darkness, and Shadow of Death.* *A Land of Darkness*, as Darkness it self, and the *Shadow of Death* without any Order, and where the *Light* is as *Darkness*, Job x. v. 21, 22. Where *Light* and *Darkness* are the same thing, because the *Dead* is sensible of neither, *Ps. 143. v. 3.* In a particular manner describ'd by *Hezekiah*, when He was Sick. *I shall not see the Lord, even the Lord in the Land of the Living, I shall behold Man no more with the Inhabitants of the World.* For the *Grave* cannot praise thee, *Death* cannot celebrate thee, they that go down into the *Pit* cannot hope for thy *Truth*, *Isaiah 38. v. 11. 18.* Yet we are told, that the separate *Souls* of the *Deceased*, go immediately after *Death* to an *Aerial Hades*, or *middle State* in the *Air*, who may there undoubtedly praise the *Lord*, if they please, tho' their *Bodies* be *Dead*, because they may have *Faith* and *Repentance* preach'd to them also, if *Mr Dodwell* says true, even in that state of Separation.

I pass now on to consider the ultimate state of the *Dead*, according to the *Doctrine* of the *Holy Scriptures*; where I find as to *Punishments*, that there is a *Worm* that never dieth, and a *Fire* that shall never be quench'd, *Mark 9. 44.* There shall be *Weeping* and *Gnashing of Teeth*, with *outer Darkness*.

Mat.

Mat. 8. v. 12. Now whether this Σωτήρ be that Darkness, which is next the Heavens, as Mr. Dodwell is pleased so to call it (but does not prove it any more than by conjecture) or whether it may mean Hell, where the Devil and his Angels are reserved in *Chains of Everlasting Darkness*, Jud. 6. and 2 Pet. 2. 4 in opposition to that *Darkness* in the Grave, I will not pretend to determine, but the latter exposition I think most reasonable. Yet, if these are the Punishments, they are all recited (except those to the Devils) to be inflicted after the General Judgment, when *Death shall flee from the Wicked, and Men shall seek Death, but cannot find it*, Revel. 9. 6. tho' they call to the Rocks and Mountains to cover them, Luke 23. 30. Revel. 6. 16. and hide them from the wrath of the Lord at that Day, v. 17. So again the Promises of Rewards are not limited to any middle State, but are mention'd to be after the Resurrection, or, at that very time when the Dead shall generally be raised. *The Lord himself shall descend from Heaven, with a Shout, with the Voice of an Archangel, and with the Trump of God, and the Dead in Christ shall rise first, then we which are alive, and remain, shall be caught up together with them into the Clouds, to meet the Lord in the Air, and so shall we ever be with the Lord*, 1 Thessal. ch. 4. v. 16, 17. Here is no mention

tion of the *re-union of Soul and Body*, but they which are *Living Persons* then, shall be exalted with the *Dead*, called those that are *Asleep*, v. 15. in *Christ*, in a glorious manner to the *Heavenly Jerusalem*. Where *God shall wipe away all Tears*, and there shall be no more *Death, neither Sorrow, nor Crying, neither shall there be any more Pain*, Revel. 21. v. 4. Why therefore should any good Man think it an hardship if he dies, not to go immediately in his *Soul to Heaven*, if he be so Good and Righteous as to secure his *Salvation*, and go at the time by *God appointed*? Its plain, I think, that the *Scriptures* ascertain no other time, or manner, than as before-mention'd; and it is as plain, that the Reason why Men believe otherwise, is because *Philosophic prejudices* have bewitch'd us.

I am not ignorant that many, tho' not of the *Romish Church*, pretend to demonstrate from *Scripture Authority*, that there is a *third place*, where the *Souls* of the *Deceased* reside until the *Day of Judgment*. Now the necessity of their feigning such a *third place*, does not proceed directly from the *Scriptures*; but they are forced to *compel* some *Scripture Texts* to speak on their sides, or else *Souls* must go to *Heaven* or *Hell* immediately, which would invalidate the necessity of a *future Judgment*; at least, they do not know what to do with the *Souls* of the

the Deceased, if they do not find out some *Repository* for them. This made the Heathens imagine Souls by a violent Death, rent from Bodies, set them a straggling a hundred years up and down the Universe, before the Poor unhappy Vagabonds could be admitted to pass over the River *Styx* into the *Elysian* Fields. Our Romanists purge these *Immaterial Substances*, or Spirits by Fire, and for that end have amass'd many Texts, where the Word *Fire* occur'd, to prove that *Purgatorial* *Fire*. The chief of which are these, *Zacch.* 9. 11. *Mal. ch.* 3. 1 *Cor.* 3. v. 13, 14, 15. *Mat.* 5. v. 27. *ch.* 12. 32. And to back these Texts they call in the Authority and Exposition of several of the Fathers of the Primitive Church. And undoubtedly so they may, to prove any absurd Opinion can be broach'd in Religion, if you have liberty to make them speak, as well as the Holy Scriptures, as you would have them. This Doctrine of *Purgatory* being a large Field of Controversy, I think needless to handle here, in relation to the Punishment of Souls in a middle State; because I never yet saw it prov'd from the Authority of Scripture, that any Souls are *Substances*, capable of existing in a separate State, and until that be prov'd all the Disputes about a *Purgatory*, and *Prayers* for the Souls of the Deceased, must fall necessarily to the Ground.

Others

Others insist upon that Text of St. Peter, where our Saviour is said to *Preach to the Spirits in Prison*, 1 Pet. 3. 19. which Authority Mr. Dodwell mightily depends on; tho' in my Opinion without a real Ground for his Exposition, and thereupon gives a satisfactory Account (as He imagines) of our Saviour's *Descent into Hell*. This Text is frequently quoted by the Romanists, to justify their *Purgatory*, or at least *Praying for the Dead*, or *Souls of the Dead*; but how a Protestant Writer came to be so great a Champion for a *third Place*, as a *Repository of Souls*, from this Text, I cannot conceive. Now were I of no Sect of Religion, I would have all, who pretend plainly, and literally to expound this Text, to tell me *How they conceive a Spirit can be imprison'd?* Its evident they All refer to a *Local Confinement*, who expound this Text; and Mr. Dodwell has given the Imprison'd Souls a very large extent, viz. The whole *Upper Region of the Air*, next the Circumference of Heaven, which to me looks like Imprisoning the Great *Turk* in his two and thirty Kingdoms. But tho' Mr. Dodwell has been so kind in his Imprisonment, others are not; but have sent them to the very *Center of the Earth*, where they all stand crowded and uneasy, which is part of the Wicked Soul's Punishment. This is

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the Opinion of a Jesuit of the Romish Church, who has also to the best of my Remembrance, been so nice as to calculate the Dimensions of that *Central Place* of Torment in the Earth, to show that it is capable (as He has devis'd their standing thick and close) of holding all the Wicked Souls that shall be damn'd in an hundred thousand years, if I forget not his exact Time of Calculation of the Duration of the World. Now this Gentleman makes it a *Prison* indeed, and a severe one too; but yet He has not resolv'd me, and I doubt, no Man can, why these *material Barriers* (of Water perhaps in the Center of the Earth) should keep *Spirits in confinement*? I cannot think but that these *Spiritual Substances* would be able to penetrate even through the strongest Rocks imaginable, nay rend them asunder; so much for the *absurd literal Exposition* of this Text. For He that will take a view of it, will plainly see, that it refers, as Dr. *Hammond* rightly observes, to those *Persons* who liv'd in the Days of *Noah*, That *Preacher of Righteousness*, 2 Pet. 2. v. 5. To whom Christ (as God) by the *Holy Ghost*, or *Holy Spirit* Preach'd. For, says He, Christ having suffered for *Sins*, the *Just for the Unjust*: (That He might bring us to God) being put to Death in the *Flesh* [or dying as He was *Man*] but quickned or railed to *Life* again by the power of

of the Holy Ghost] or by the Spirit. By which Spirit [or Holy Ghost] also He went and preach'd to the Spirits in Prison, which sometimes were disobedient, when once the Long-suffering of God waited in the Days of Noah, v. 19. 20. For which reason he says in the following Chapter. *For this Cause was the Gospel preach'd also to them that are dead, that they might be judg'd according to Men in the Flesh, but live according to God in the Spirit*, ch. 4. v. 6. From which Text, if you please, you may extort an Argument to prove Christ's preaching to the Dead, tho' it is plain, the Apostle means, to those the Gospel was preach'd, when they were living, but are since that Preaching dead. And that Spirits denotes Persons in Scripture is evident, *1 John 4. v. 1. 2. 3.* and so in several other places. Wherefore Spirits in Prison in the Time of Noah, if I may be allow'd an Exposition, cannot mean Deceas'd Souls, but Persons then under the Bondage of Sin, call'd the Disobedient here, and the Ungodly, *2 Pet. 2. 5. To whom our Saviour preach'd by the Spirit.* This Comment I have presum'd to give on this difficult Text, which if not satisfactory, let my Reader give a better, and I think I have beyond denial confuted the literal meaning thereof.

Lastly, as to any true Information of the State of the Dead, I meet with but one place

place directly that gives any Account thereof, which is *Luke 16.* where it is said—  
*The Beggar died, and was carried by the Angels into Abraham's Bosom. The Rich Man also died, and was buried, and in Hell He lift up his Eyes, being in Torment, v. 22.* and a little after, the Brethren of the Rich Man would be perswaded, if they hearken not to *Moses, and the Prophets, tho' One rose from the Dead, v. 31.* Here is the only place that seems to insinuate *Commerce with the Dead,* yet here is not one Word of *Soul mention'd,* but the *Persons of Dives and Lazarus* discoursing together about their State of Existence at that Time, the one in Misery, the other in Happiness. However, this being a Parable, can be no more accounted Argumentative, than a Simile would be; it may be perswasive to a good Life, I confess, but not cogent enough to prove *Souls* punish'd after the manner as there express'd. But if it did, it wholly takes away the Grounds of a *Middle State for the Reception of Souls* after the General Resurrection. Because in *Hell He lift up his Eyes, and in Abraham's Bosom,* will necessarily infer it to be *Heaven,* where *Abraham* was, and I believe now is. *For God is a God of the Living, and not of the Dead. Mark 12. 27.* A God of Angels, and glorify'd Saints, rais'd from the Dead to Life by his special, and peculiar Favour.

Of the Consequences of both these Opinions:

IT is as much my Wonder, as my Concern, to see how many Good, Pious, and Learned Men, seem to be inveterate against the Opinion I have publish'd to the World, in relation to the Soul. And I cannot see any just Reason for it, but Merely the strong Byass of Education. I must confess, I have not gone so far, as Mr. Dodwell has, as to make the *General Judgment Partial*, I mean, relate to but a *Part of Mankind only* to be examin'd, and judg'd at that Day, leaving reprobate wicked *Heathens*, who never could hear of the Gospel, to dye unpunish'd in this World, or the next. This Consequence I take to be very ill, tho' he labours to vindicate it. For it not only makes God a *Partial Judge* (as the Word *Partial* usually signifies *Unjust*) but it would deter Men from embracing Christianity, as the most dangerous State they could be brought into; being thereby *ascertain'd* to *Immortal Misery*, which otherwise they might evade by the *Benefit of Actual Mortality*, and live deliciously in the highest Raptures of Vice. This, I say, puts such a Terror upon Christianity, that altho' the Rewards are great, yet they will hardly have influence strong enough to out-balance the dread of Eternal Punishments,

ments, especially when both depend on *Faith and Hope* only, and not on *Ocular Demonstration*, which Men of some Principles require. But if they can be assur'd they shall die, and never be rais'd again to give an Account for the Bad Deeds, they will have no *Obligation* of a good Conscience, but do all the mischief that lies in their power, so they can but sculk behind the Laws of a National Government. Hereupon, if such an Opinion should be preach'd amongst *Heathens* and *Infidels* intermix'd with the Doctrines of Christianity, 'tis ods, but that the very dread of being *insur'd* of *Eternal Damnation*, if they liv'd not up to the Rules of Christianity, would cause them to reject the Gospel, and not venture the hazard that necessarily attended their Conversion. As to Christians, indeed, who have already receiv'd the Gospel, I do not see that their *Future state after this Life* is made better or worse by his Opinion, in respect of *Salvation* or *Damnation*, but his Notional Paradise for good Souls, intetmix'd with Bad, in the *Ades of the Air*, may tempt many Protestant *Ignorant People* (who always interpret Things in the worse Sense) to believe, that he Designs to establish the Doctrine of *Purgatory*, so long ago *justly exploded* out of our Churches. Tho', in my Opinion, the Story of his *Hades in the Air*, is

so Romantick, that even amongst *them*, it will scarce ever obtain Credit, tho' he has brought so many good Witnesses of the ancient Fathers to strengthen his Authority.

As to what he says, concerning the *Descent of our Saviour into Hell*, hinted at before, as it is an Article of our Faith, I rather believe it as the *Words* are, then canvass into the *meaning*, to puzzle my Understanding the more, as some have of late done, to explain the Mystery of the Trinity. However, it is observable from ancient Ecclesiastic Writers, that that Article of the *Creed*, commonly call'd the *Apostles Creed*, was, with very great difficulty, and hot Disputes, in the Church, superadded long after the Apostle's Time to the aforesaid *Creed*, and as it is so, so I believe it. But if I may have liberty to give my Opinion, I take it to mean no more than, *That Christ went into the Grave*, or suffered Death like other Men, and was buried. For as Christ was *God and Man* it is as unconceivable, and above our Reason to comprehend, how the *God-man* could be buried in the Grave, (call'd *Hell* oft in Scripture) as it is to conceive, how he could be crucify'd, seeing he was a *God*. According to the same Expressions in *Isaiah*, *Hell enlargeth her self, and openeth her Mouth without measure: And their Glory, and their Pomp, and their Multitude, and he that rejoiceth shall*

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*Descend into it*, ch. 5. v. 14. But if this my conjectural Exposition, (which indeed must be such from *All*, who cannot prove *Inspiration* to be their Guide) be not satisfactory to explain the Doctrine of Christ's *Descent into Hell*, let others more exquisitely veris'd in attempting the Explanation of Mysteries give a better, I think it, by this Opinion of Mr. *Dodwell*, no ways lessen'd, or improv'd.

As to the Consequences of my own Opinion, That *Man dies, in the ordinary course of Nature, and will not live again until the Resurrection*, unless by the special Favour of God; And that no Man's Soul goes to *Heaven or Hell, as soon as he dies, &c.* I think I have prov'd it to verifie my Fourth general Proposition, mention'd pag. 6. viz.

4. *That I have not done the least Injury to CHRISTIANITY.*

Now, if the Truth of that Opinion be not only *justifiable* by, but every way *consonant to the Word of God* (as, I hope, I have prov'd it *undeniably*, tho' perhaps *too boldly* in respect of *Worldly Interest*) what Injury is there done to Religion? As to those, who are *asham'd* to own the Truth of this Doctrine (which, if I have prov'd it by Scripture, must be true,) for fear of popular Clamour: I desire them to consider, whether I speak

speak it of my self, or from the Word of God. If it be from the *Latter*, the Consequence in Christianity is very bad, and may be one Day interpreted a *Denial of the Christian Religion*. For, (says Christ) whosoever shall deny me [my Doctrine] before Men, *Him will I deny before my Father which is in Heaven*, Mat. 10. v. 33. And if any one will contest the Veracity of the Scriptures, and make a *Particular Judgment* to Condemn *Souls* every Day separated from the *Bodies* in Contradistinction to a *General Judgment*, in Derogation to God's *Infinite Justice*, &c. I think it comes as near the *Denial of Christ*, as any thing can be.

For as to these popular Arguments, that such an Opinion *delays the Judgment of the Wicked*, and gives them a *Jubilee* till the Resurrection, *to preach up no Punishments till the Day of Judgment*, as I look on them to be very trivial and idle, so is the Consequence even they infer, no Injury to Christianity; because my Opinion *ascertains the Wicked not to go unpunish'd at the Last Day*. And this is so firmly grounded, that none but an *Atheist* can deny. Had I, indeed, made a Resurrection to Life but of *one half of Mankind*, and pretended to prove it from Scripture, I think I should have broach'd a *Doctrine of ill Consequence in respect of Religion*, and a *good Life*. But inasmuch, as I

( and not I only, but the *Holy Scriptures* ) fully declare a General Resurrection, and Day of Judgment, to call all Mankind, Christians and Heathens, or Infidels, to Account. 'Tis but a poor Pretence for a wicked Man to think he shall have a Jubilee in the Grave, where he will be crumbl'd to *Atoms*, and incapable of all Pleasure or Pain; or to imagine from hence, that he may *sin on boldly*, 'tis a long time to a General Resurrection, and, perhaps, there may be none at all. For ten thousand Years is but a moment, or the twinkling of an Eye to the Dead, ( who can no more judge the measure of time, than a meer Stock, or a Stone ) and the Day of Judgment to him will be the *next Minute*. So that if Sinners take these *little advantages*, to encourage themselves in Sin, 'tis plain, they are *hardn'd in Iniquity*, and are resolv'd to *sin on, maugre any Opinion whatever*, and that they have no reason to expect *no Judgment at all*, because in their imaginary false reasoning it appears so long delay'd. No, they may assure themselves, that the *Judgment of the Lord lingreth not*, but he doth execute it too *speedily even then*, to such who must endure eternal Torments, when the Son of Man shall come with all his solemn Pomp and Glory at the General Resurrection.

Another

Another Consequence I shall mention, is the Advantage it gives to the Reform'd Religion against that of the Papists, who maintain Prayers for the Dead, Innovation of Saints, a Purgatory to purifie Souls by fire, in order to fit them for Heaven, A *Limbus Patrum*, and a *Limbus Infantum*, all Repositories for the Souls of the Deceas'd. Now, this Opinion of Man's dying till the Resurrection, and being then rais'd from the Dead to be crown'd with Immortality of Glory, or Condemn'd to Eternity of Torments, subverts totally all these Papistical Doctrines, and as it is prov'd to be no ways injurious to Christianity, so I hope it will in Time become the serious Consideration of all Protestants, in order to defend themselves against the secret and open Mechanisms of such Subtle and Potent Enemies.

Besides this, there are other Consequences, which, if true, are very material, and fit to be obviated, inasmuch, as they may have an ill influence over Mens Lives and Actions. For, Suppose the Soul of Man were not an Immortal Substance, or Immortal, yet considering Mankind has been all along taught that Doctrine, it does not seem reasonable to start another contrary to it, least it lead People into Atheism and Irreligion; for the generality of Mankind cannot search into the depth of an Argument, but conclude, if they have not an immaterial and immortal Soul, as they

have been taught, then let us eat and drink, for to morrow we die: Thus the Terror of a future Judgment will be taken away, Vice encouraged, and no Man for fear of God's Punishment, would have any regard to his Life and Actions.

*Answ.* If a Man has been bred all his Lifetime in an *Error*, I cannot call it *Irrational*, by Arguments to endeavour to reform that *Error*; so that it can be no reasonable objection to say, you must not endeavour to alter an *Opinion* in which People have been bred. If so, this would have condemned the whole Design of the *Reformation*, and thrown Dirt upon the *Reformers*, who endeavoured to convince the *Papists* of their erroneous Doctrines, and corruptness of their Church. And as to its leading Men to *Atheism*, *Irreligion*, or encouraging *Vice*, I cannot see how it will do either. For whatever is grounded on *Scripture*, I know cannot lead to *Atheism*, or be *Irreligious*, and I think I have sufficiently prov'd this Doctrine to be so. Besides, this Doctrine does not conclude, that *Man* wholly perishes, and shall never revive again, but only asserts his whole *Corruption* till the *Resurrection*, when by the Almighty Power of God, this *Corruption* shall put on *Incorruption*, and this *Mortal* shall put on *Immortality*; and consequently, he that goes on in his *Sins*, and enjoys himself voluptuously, has no

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Assurance, from this Opinion, that he shall totally perish, and never give account for his Actions, but rather directly the contrary, viz, that is, ' That there shall be a Day of Judgment, wherein God shall judge him, or his whole person, and all the World, and call 'Him to an account, not his Soul only, in the presence of Men and Angels, before whom the wicked will appear with Shame and Confusion, and publickly receive, for his ill Deeds, the Sentence of Condemnation, which our Saviour will then pronounce, and not before then, go ye cursed into everlasting Fire. The Terror of which dreadful Sentence, will certainly make any wise and thinking Man to have regard to the Actions of his Life, and to consider, that altho' the evil day is put far from him for a time, (as it happens between the day of his Death, and the General Resurrection) yet it will certainly come, in which God will convince all ungodly sinners, of all their ungodly works they have committed; So that this Opinion cannot be termed Atheistical or Irreligious, seeing the whole Man must, and will certainly be called to an account. And to make a parallel case of things upon the Earth, suppose a Man were to lie down and sleep a Week, a Month, or a Year, nay, several Years, and as soon as he awak'd, were sure to be hang'd, I do believe it would afford him but little comfort

fort, to think that he should have so long a time to Sleep, before his Sentence were executed ; I fancy he would believe, when he awakes, that he had slept but a little time, and earnestly desire to sleep on, if he might, time being, as I said, no measure for the Dead, but the Living only.

Again, This Opinion contradicts the Opinion of the Fathers ; and is such a one, that no ancient Author has asserted : Besides, the Church of England has always taught us the Doctrine of the Immortality of the Soul. And the Athanasian Creed mentions Man of a reasonable Soul, and humane Flesh subsisting : And in the Service of the Communion, in the Church Liturgy, it is, preserve thy Soul and Body unto everlasting Life ; therefore it is unreasonable to broach such Novelties, as neither the Ancients ever delivered unto us, or the Church of England approved.

*Answ.* What the Opinions of the Fathers are in this matter, generally, I do not pretend to know, because I have read very few of them : But if I had, I should not think it amiss to dissent, if I found a Doctrine established by them, contrary to the Principles of Philosophy, Reason and Religion. In the Primitive Times, St. Paul tells you, there were many things that God winked at, and I do not in the least doubt, but that, as they had a great deal of Piety, so their Ignorance

in Christian Doctrine was equivalent, and pardonable in nice Points thereof. St. *Augustine* and *Athanasius*, indeed, say, according to the *very expressions* Plato taught them, That the *Soul* of Man is a *substance created*, a *spirit intelligent, invisible, immortal, incorporeal, like Angels*: However, this does not bias me, nor do I think as the *Fathers* think; for I verily believe this Opinion to be originally transferr'd down to them from the *Heathen Philosophers*. The *Pious good Fathers* seeming (being converted from Philosophy to Christianity, as Converts usually do) *greedily* to embrace any Opinion which tended to the *Honour of Religion*, without any *exact* scrutiny into the true *Grounds* and *Foundation* of the supposed *Truth*, upon which this Opinion was built. Thus we find several of them embrac'd *Error*, especially where the case in question seem'd very dubious; and the *Papists* quote them for the abetting their *Corruptions and Innovations* in their Church; therefore the *Authority of the Fathers*, without the *Testimony of Scripture*, I think not sufficient *Grounds* to relie on.

What is mention'd in the *Apostles Creed* concerning the distinction of *Soul* and *Body*, as if it meant *two distinct Substances*, I have before hinted at, that it ought to be interpreted not as if the *Word Body* were put in

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Contradistinction to *Soul* ; but to denote *A Comprehension of the whole Man*, as plainly appears by the same Word oft mention'd, 1 Cor. 15, and in several other places of Scripture. For altho' the Apostles did not plainly call it a *Resurrection of the Body and Soul* (that Expression being improper for a Being that never dies, or is immortal) yet 'tis as plain that by *Body*, they meant *Material Man* with all his Faculties, who, as Job says, *With his very Eyes shall see God*, Job. 19. 27. and not that *Lump* only of *Matter*, that shall corrupt, and be reduced to its primitive Dust. For as *whole Man* sinned, so *whole Man* must receive the Wages of Sin, viz. Death, and consequently *whole Man* be raised again.

There is another very ill Consequence in justifying the *Union* of a *Mortal* to an *Immortal Substance*, viz. *Body* to *Soul*, inasmuch, as it seems to lessen that Article of our Faith, concerning the *Godhead* of our *Saviour*. For we account, and justly too, the *Hypostatick Union*, above the reach of our Understanding, and the *Union* of *God and Man in Christ Jesus*, a *Mystery* worthy our Adoration, and as a *Mystery* to demand our Belief. Now, if the *Modus* of that *Union* be *unconceivable* and *unintelligible* by our weak Understanding, as unquestionably it is ; I presume the Grounds of it is from the inadequate Conception we have, or can form to

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our selves of the *Conjunction of Finite with Infinite, Material with Immortal*. But now by the *Doctrine of the Psychomuthist*, that Difficulty seems to be taken away, and it ceases to be a *Mystery*, if we allow this *Conjunction of Body and Soul* to be the *Union of an Immortal-Immortal Spirit to a Mortal-Material Body*. Where is then the *Mystery of the Hypostatick Union*? The *Union of the Soul and Body* no Man yet ever allow'd to be a *Mystery of Religion*; therefore either both must be reputed so, or neither; which God forbid the *former* should not be believ'd to be so, by all good Christians, as that the *latter* shou'd give us grounds to question the former.

The Conclusion of the whole is this. As I have here shown the Opinion of Heathen Philosophers, guided purely by the *Light of Nature*, concerning the *Nature of the Soul in general, and also of Human Soul in particular*, so I think it evidently plain, that *they walk'd in Darkness, and in the Shadow of Death*, as I may say, grop'd blindly after the Knowledge of that *Immortal Being* they had devis'd, which made them ascribe very oft such trivial and ridiculous Qualifications to that *Separate-existing Spirit*, as above recited. How then ought we to adore the *Immense Goodness of God*, who has been pleas'd to reveal his Will to us in several *Abstruse*

struse Points, and instruct us in a Doctrine so necessary, and so conform to Infinite Justice, I mean, *The Doctrine of the Resurrection*, which all our Reasoning, all our Philosophy, could never have made out. We might, indeed, by Philosophy have accounted for the Original of our Being, by tracing it up to some one First Cause, by whose Power we must be made; But then here also would have arose a new Stumbling-Block, whether we were not coævous in a manner with that First Cause; I mean, whether that First Cause, as soon as it had Existence it self, did not immediately make *Man*, or whether it delay'd its Creating *Man* for several Thousands, nay, perhaps, Millions of Years, after the whole World was form'd, &c. Yet that *Man* could not make Himself, we are by Philosophy ascertain'd; but when we come to argue about the *possibility of the Reproduction of Man*, once moulder'd to Dust, and reduc'd to Putrifaction, our Reason then must of necessity be bewilder'd, and all our Philosophy prove vain and useless, as being a Doctrine, unless we recur to Omnipotence, not comprehensible by a Finite Understanding. Thus, I hope, these Consequences and Considerations being well weigh'd, there will, nay, *cannot*, for the future, be any *just* Grounds of promoting Calumnies, and unworthy Reflections, for broaching such Opinions,

nions, which are not *in themselves* the least derogatory to Christianity, or can be construed as injurious to a Good Life, or to have a Bad influence on Religion in general. And, as for most of the Objections I have met with as yet, I cannot forbear saying, that I have, with an impartial Hand, and Heart, *weigh'd them in the Balance, and found them too Light to over-burden my Reason into a Conviction.*

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**S**econd Thoughts concerning Human Soul, demonstrating the Notion of Human Soul, as believ'd to be a Spiritual and Immaterial Substance united to Human Body, to be an Invention of the Heathens, and not consonant to the Principles of Philosophy, Reason, or Religion. The Second Edition, Correct and Enlarg'd.

\* \* \* The Grand *Essay*, or a Vindication of Reason and Religion against Impostures of Philosophy, proving, according to those Idea's and Conceptions of Things, Human Understanding is capable of forming to it self.

\*†\* 1<sup>st</sup>. That the Existence of any Immaterial Substance is a Philosophic Imposture, and impossible to be conceiv'd. 2<sup>dly</sup>, That all Matter has originally created in it a principle of Internal, or Self-motion. 3<sup>dly</sup>, That Matter and Motion must be the Foundation of Thought in Men and Brutes: To which is added, a brief Answer to Mr. Broughton's *Psychologia*.